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# JOURNAL OF APPLIED SOCIOLOGY

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## *PUBLISHED BY*

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## THE SOCIOLOGY COMPLEX

FRANK WILSON BLACKMAR

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In a recent article in the *American Mercury*, Mr. Harry Barnes has attempted to analyze the weakness of present Sociology in the United States. He points out with considerable force the defects of Sociology as they exist, but leaves the whole problem to a more "critical examination" than he attempts. Sociologists should be very appreciative of Mr. Barnes' efforts to invite their attention to the status of the science. There is much to be said on the subject from a number of viewpoints, the saying of which will clear the confusion of thought that seems to exist at the present time, but any such discussion should be taken seriously and not expressed flippantly by the pen, but with due consideration of scientific fact and purpose.

The departments of social science are mere divisions which have been instituted primarily for pedagogical convenience. It is possible though not probable that the work that sociologists assume to do, so far as administration is concerned, could have been done under the departments of History, Economics, and Political Science, had it been so ordered. But these departments failed to take account of certain classes of social data and certain objectives and principles of social life. Hence, it was necessary to form a new division of social science called Sociology, with a distinct scientific purpose and an independent field of formal science.

After more than thirty years of philosophising, observation, and gathering data, there is lack of unity of opinion regarding the precise nature and scope of Sociology, but this is as one would expect when he considers the nature of the subject and that it has been approached from so many viewpoints. It certainly is a scientific complex. The very nature and method of its development would insure confusion at this early stage of the life of a new science. All other sciences have passed through this indefinite stage. Before the development of evolution, the biological sciences were in this same sort of confusion. Since then there is unity of construction by many builders working in different fields but all reporting on the assembly of parts in the main body of science. Also in the physical sciences, chemistry and physics are closely united in research along specific lines. Thus gradually a well recognized scientific method common to all these sciences has been recognized.

If sociologists could determine the field of operation and accept a general plan of investigation and the estimation of real scientific values, then the apparent fragmentary work would merge into a general whole and investigation would proceed with much vigor. However, we may not look for such a unified plan for a number of decades of independent growth and erratic and whimsical investigation. Before this comes about, the sociologists who are wed to a single phase of Sociology such as social psychology, group sociology, culture idea, environmental process of development, the population determination, the project method of study, the theory of instincts and the biological foundation will see their "fondest hopes decay" if they expect their particular theory to become dominant or even the culture center of the science.



What is needed is a unified method based on the development of human society. It is the extension of the method of the natural sciences. This brings a recognition of universal truth and a universal science and a universal evolutionary process into the social life of man.

What are the great centralized and dominant kinds of thought in America? Just at present there are none. The diversity of thought is great. Educational, religious, national and international affairs are in an intellectual ferment. It is inevitable that sociology should partake of this ferment, and moreover as a social science that it should be affected by it. It was the discussion of social affairs in an emotional and opinionated way without social data that forced sociology into being. It was the attempt to give method, intellectual organization, and definite purpose to temporary and half considered problems that made the science of society. Confusion of half formulated ideas superficially considered without the basis of social data demanded the application of a scientific method. The bringing into use of this scientific method is necessarily a slow process.

But one should not be discouraged by the present extensive social activity. The diversity of opinions of writers in newspapers, magazines, and books indicates plainly that the kinds of thought are widely differentiated. The task of sociology is plainly before us. Unity of method and unity of opinion will come eventually and a distinctive body of science will be generally recognized.

Before proceeding further with this criticism, I wish to express my well-formed opinion that the growth and the accomplishments of Sociology show more rapid advancement than any other modern science in the early years of its life. In fact, an attempt to make too rapid growth is one of the troubles of the present status of

Sociology. The oak tree can not be all sap even though a margin of the growth is represented in the sap. Sociology has had too much sap, too little of the mature centralized social fibre, too many immature investigators and too many hastily drawn conclusions. The marvel is that under such conditions Sociology has accomplished so much of value in laying the foundation of an independent science and also in giving a more or less distinct social attitude of mind to other branches of social science.

Present experimentation of the younger members of the fraternity is essential to growth, but it is only in combination with what has already been made that a science may be developed. Each stage of growth gives place to more extended investigation and reinforces that which has already been accomplished. The recognition of past accomplishments and the co-operation of all in new discoveries make the science of Sociology possible.

There is one error in scientific vision that is liable to affect everyone who is dissatisfied with the slowness, irregularity, and failure of new attempts to improve. Everyone knows that we succeed by trial and error, which in the long run has a large element of waste in it in accordance with all nature's processes, either physical or human. Nearness to things frequently destroys accurate vision. We would hardly expect a satisfactory science to be built in the space of thirty years notwithstanding the fact that it had the general experience of humanity for thousands of years back of it. Patience is a great virtue in these days. Because of the quickening processes by science and invention, especially along the line of electricity, steam and radio activity, we are liable to assume that human society can be moved as rapidly as mechanical invention. We are looking for the immediate transformation of society, which in reality comes from a nec-

essarily slow evolution. There are too many readjustments and the greatness of patience must be invoked wherever intellectual, moral and social development of the mass is concerned.

It must be remembered that the laboratory of Sociology can not be confined like the laboratory of chemistry or physics, but is as free and broad as human activity itself. It applies alike to the crossroads of "Podunk" and the great centers of population like New York, London, and Paris. Necessarily we would expect such a differentiated laboratory to yield a many-sided approach to science.

Students have flocked to the departments of Sociology in order to become acquainted with the society of which they must form a part and to get a vision of life otherwise denied them in the conventions and traditions of the older departments of science. Comparatively few of these students are seeking to become sociologists; they want to supplement their education by what seems to them to be necessary for the preparation of life. This accounts in a measure for the fact of an excess of poorly trained instructors. Many who enter the departments, even those who have undergraduate majors, do not take the mastery of the science seriously.

Also, out of the great mass of students in Sociology, those who aspire to the doctor's degree and to instructorships are not always of the brightest minds. There is a lack of gray matter in many of them for which the department is not responsible. It does the best it can with the material available. This weakness is not confined to the department of Sociology, but is manifest in all departments of science, both social and physical.

The assumption that fear of undermining morality

and leading to atheism and socialism has kept students from entering this field, seems to be overestimated. It is true that many of the subjects in Sociology that are discussed with open-mindedness are inviting to a certain class of people who are at war within themselves with all sorts of conventions and traditions, political, religious, and social. They are apt to choose Sociology not only because the subject offers free discussion along the lines of social ferment, but because they hope to obtain support of their doctrines in a discussion of these subjects. The whole range of modern thought tends with "modernism," much of it rank, raw, and lacking in vision. Yet the majority of students want scientific knowledge and scientific processes of evaluation, closer observation of social life, and saner judgment as to possibilities of growth.

"Students and some instructors presume to analyze with frankness the defects of the present moral code, the prevailing religion, the capitalistic economy." This is a legitimate function of sociology and has been of all social science that I have come in contact with since the earlier beginnings of serious scientific social inquiry. There is nothing new in this attitude of mind. There is something new, not with the analysis, the investigation, or the criticism, but in the fact that a number of students make it a propaganda of social doctrine, frequently in an offensive way.

The jealousy of other social sciences which the writer emphasizes would be expected. It has always been so from the foundation of human society that any new invention that encroached upon convention and injured the household gods received opposition. In the war of ideas this opposition generally takes the form of ridicule. But ridicule here as in other cases has changed to admission, then toleration, and finally sanction.

The older students of history thought that they had done their whole duty if they related the facts of institutions, governments, kings and princes, and the processes of war. The political scientists were interested in constitution-making and state-craft. The economists spent their time in theories of rent, wages, interest, and monetary science. Gradually their attitude has been changed to the social activities, institutions, and functions. Man in his social relations has become the objective and in general the base of later discussions.

The jealousy of the other social sciences was inevitable. It is not a universal attitude, but comes from specialization of modern study. It is the ego-centric attitude of a certain group of pseudo-scientists who are so impressed with their own work that they fail to develop toleration. When modern language and literature broke away from the habit of studying the British essayists, they were accused of modernism and dilettante methods. So too, the natural sciences were subjected to ridicule and criticism by some classical scholars. And it was not so very long ago that the question "Why teach history in a college; it can be read outside?" was very common. This was followed by the sneer that political economy is "a dry as dust" or a gloomy science.

But when Sociology came along the supercilious created a lot of fun for themselves by their sneers and ridicule. But Sociology at present, though still young, is old enough to realize its own defects and has fighting quality enough to defend itself against the attacks rising out of jealousy of the intolerants of other departments.

However, as breadth of view and toleration increase, this jealousy is gradually passing away and nearly all thoughtful university people moderately well educated realize the importance of the study of Sociology and the



great service it has performed. If they came to ridicule, they have stayed to admire.

To attribute provincial jealousy and dogmatic intolerance to the leaders, or as Mr. Barnes calls them, the "Pioneers," of the science as a cause of the assumed decline in Sociology is a trivial assumption when the nature of Sociology and its method of development is considered. From many sources and from different points of view, each investigator seeks to discover the truth in his own way, not with a view to tearing down what others are building, but to add his contribution to the science. In general it may be said that heads of departments, particularly those of the old school, have encouraged free development in every way of those working under their leadership.

Does Barnes mean to say that if Darwin, Romanes, Wallace, or Haeckel were alive that they would not have kept up their investigations, increasing their range of knowledge and their accuracy of scientific estimation, and were any one of them here today, is there a department of biological science in any university in America which would not delight to have him at the head of the department? What an inspiration to scientific investigation it would be!

The young man who has the making of a social scientist will find unlimited opportunities to succeed and will receive encouragement in his contributions from those who have preceded him. The science has been going through a process of differentiation and specialization. Many of the younger sociologists, though they may have had better training in Sociology and better opportunity than the so-called leaders, are usually lacking in a broad foundation of history, anthropology, philosophy, economics, political science, and indeed of general civilization.

It is idle for them to expect to become sociologists by merely working out a special study of contemporary society. But having worked out a special problem, valuable as the contribution may be, they are inclined to mistake a part for the whole and become provincial. Because what they have done is different, they are prone to assume that they are right and everybody else is wrong. This high specialization in study is necessary in science, but much of the results determined today will pass into oblivion as Sociology progresses and leaves a small residuum of real value. It may be that some of the "pioneers" are dogmatic, but their dogmatism is slight compared to that of some of the younger writers and investigators. Moreover, the former have a background of history and observation which the latter can not yet command. They also have a vision of the growth of Sociology and realize that much that they did in former days is of comparatively little value today and much that is done today will be of comparatively little value tomorrow. Only let us consider that philosophizing on the difference between "tweedle dee" and "tweedle dum," however modern it is, will not necessarily make a permanent contribution to the science of Sociology.

The consideration of the science of Sociology in a comprehensive way should not fail to emphasize the service it has rendered to social welfare. Before it was considered a legitimate university subject, there were established associations of social science for the purpose of relieving poor conditions of humanity and correcting the mal-administration of charity. But these early charitable organizations were little more than gossip societies, unscientific in thought and method. Sociology was inspired to do scientific work along pathological lines and as a result the methods of treatment of

pathological conditions of society have improved a hundred-fold. Granted that there is still room for improvement, sociologists are assured it will be made in due time. From the time that Warner lectured on American charities in Johns Hopkins University in 1888-9, to the present time there has been constant improvement in welfare work. If anyone should doubt this let him study the conditions of towns, cities, rural districts and administration of institutions at that time as compared with the present. The sociology departments in many universities consider social welfare work part of their legitimate functions.

If any of the great universities of America do not come out openly and establish independent departments of Sociology, they have benefitted tremendously from the fact that so many large institutions have established such departments. Consider the study of history, economics, ethics, psychology, and education as expressed in the writings of the instructors in these great institutions and see what a change there has been in the last thirty years from the "dry as dust" processes to the vitilized process of social action. Sociology cannot claim full responsibility for this change but it may assume that its influence has been tremendous. Also in current literature of today the social trend of all writing is due in no small part to the teaching and writing of sociologists.

The redeeming feature of present day Sociology must be the spirit of independent research which seeks to know the truth of social relations. It rises above hair-splitting controversies, egoistic presumptions, and technical formulas. Freedom of thought and work by many minds will eventually clarify the science, invoke toleration, and discriminate between well established truth and worthless assumption.

## CRIME IS OUR MOST EXPENSIVE LUXURY

J. L. GILLIN

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The Census of 1910 showed that one out of every two hundred of our population gets into jail or prison each year. In addition many pay fines and an increasing number is placed on probation. Of the half million people sent to correctional and penal institutions in the United States in 1910, ninety-one and one-half per cent were sent to jails and workhouses. Half of these were committed to jail for the nonpayment of fines. We have an enormous amount of money invested in the 10,000 jails, lock-ups and police stations in the country. The prisons use 135,000 acres of land worth \$30,000,000, and machinery and tools worth \$4,000,000. Occupying these lands and buildings are 75,000 men and yet most of our prisons do not pay.

We are the most murderous people in the civilized world. In 1921 we had 8.5 homicides per thousand people. So far as we can judge from the statistics the rate has been increasing in the last twenty years. While some of the other crimes have not been increasing at an alarming rate a number of the newer crimes like theft of automobiles, etc., have been growing by leaps and bounds.

Youth is the criminal age. More people per hundred thousand of population commit crime between 18 and 24 years of age than in any other age group. The inmates of our reformatories, and even our prisons, are young people.

Men in 1910 were nine times as criminal as women;

white men were thirteen times as criminal as white women, while negro men were only four times as criminal as a negro women, measured by the commitments to correctional and penal institutions. The negro is committed two and one-half times as frequently as whites, the foreign-born twice as frequently as the native-born.

Those committed to penal and correctional institutions in 1910 had an unusual proportion of illiterates. While one-twelfth of the population fifteen years of age and over were illiterates, one-eighth of the criminals were illiterate.

Crimes cost an enormous amount of money. In 1922 it is estimated that criminals cost the taxpayers of the United States three billions of dollars. They cost the taxpayers of Wisconsin that same year \$5,500,000. Consider what these facts mean. In the same year the taxpayers of Wisconsin paid only \$2,860,500 for the university and normal schools. In other words, we are spending in Wisconsin almost twice as much for the catching, trying and guarding of our delinquents as we are for higher education. The total cost of the entire government of the state for 1921 was only \$7,460,276. Between five and six cents out of every dollar of taxes we pay in the State of Wisconsin goes to the support of the delinquent. Crime is our most expensive luxury.

*The Failure of Our Institutions Dealing  
With Delinquents.*

Forty-five per cent of the inmates of Waupun Prison in 1919 were known to be repeaters. A great cry is raised in the state when out of a student body of 8,000, 300 or 400 fail and are sent home each year. Yet, we go on contentedly turning men out of our prisons and reformatories when nearly half of them have flunked the



course. True, many of them could not be reformed. Why then should they be let out? Only because our antiquated laws provide that after they have been there for a certain length of time they must be let out. These laws are based upon the theory that we send them to institutions to be punished, not to be reformed. If our main purpose was reformation we should not let them out until that purpose was complete. Only the last Legislature passed an indeterminate law and even this law is limited by a maximum limit. As long as this situation exists we cannot seriously blame our correctional institutions if they fail to correct.

We have over 3,000 county jails in the United States; about seventy-one in the State of Wisconsin. Into them we thrust the man charged with crime who has not been tried, the drunkard, the prostitute, the old and the young, the habitual criminal and the first offender. Many of these jails are in such sanitary condition that farmers would not permit their stock to be kept in them; yet, into them we throw human beings to rot physically and morally. We provide no work with which they can occupy their time. Promiscuous association goes on within them. The young man arrested for the first time when he enters the jail finds no helpful influence to encourage him to determine that never again will he be found guilty of delinquency. But, on the contrary, he associates with hardened criminals who laugh at his fears, confirm him in an anti-social attitude and send him out thoroughly demoralized. In short, our jails are schools of crime which prepare men for a career.

Moreover, consider our courts, which are supposed to be the instruments of justice. Notice how frequently trials are delayed while the accused lie in jail. Legal technicalities are invoked by sharp lawyers, retrials are

necessary, or the judgments of juries and sentences passed by the judges are reversed on an error in the indictment or because of a legal technicality in the process of the trial which has not jeopardized a fair trial to the accused. The man who can hire skilled lawyers often escapes no matter how guilty he may be, while the poor or friendless man is sent over the road. Fortunately in some of our states these defects of the courts are being slowly remedied. Nevertheless on the whole, we have to say that our institutions for the correction of criminals are a failure. The judge and the jury are bound by the penalties fixed in the law.

Furthermore, every man adjudged guilty of the crime charged unless he be insane, in the State of Washington, is sent either to the reformatory or to the prison. He may be feeble-minded, as a recent survey of the inmates of Waupun showed 12 per cent to be, or he may have an abnormal personality, yet to the prison he must go. There he creates problems of discipline for the management of the prison. In him is generated a grudge against society. He is not treated according to his physical or psychical makeup in a way that will correct his habits and transform his character, but in association with the most desperate criminals in the State learns new tricks for his anti-social trade.

### *Prevention*

It is apparent that our present methods in dealing with people are making criminals faster than we can care for them. The costs continually mount, the numbers increase in spite of probation and parole, and we go on building jails and prisons, monuments to our stupidity. Do not these facts suggest to us that it is about time that we begin to consider methods to prevent the recruiting

of this army of delinquents? Perhaps we can begin no place better than in the reformation of our penal and correctional institutions and our legislation.

Let us begin with the jail. Our present law limiting the number of terms a sheriff may serve in succession is an anomaly. It is not a plum to be passed around. When a good sheriff is discovered, why should he not be elected again and again? Jails should be merely places of detention for those awaiting trial, not places of punishment. Indiana and the District of Columbia have furnished us examples of what can be done in this matter. In Indiana every man sentenced to thirty days or more for a misdemeanor must be sent, and one sentenced to less may be sent, to the State Farm at Putnamville, where he is given honest labor on a farm with some simple industry for the winter, where instead of sitting idly in a jail corridor or a cell, he works every day. As a result the jails of Indiana are chiefly used for those awaiting trial. There is no reason why the State of Wisconsin should not put to useful work the misdemeanants now sentenced to the county jails. True, we use the Milwaukee House of Correction, where some work can be given them, and in some counties we use the so-called Huber law, under which they can be placed out at useful employment. Bootleggers, however, in Wisconsin who are placed out under the Huber law frequently are hired by their friends and at once renew their bootlegging activities. We shall not solve the problem in Wisconsin until we shall have provided a state farm on which these men can be kept busy. Many of our jails are cursed with a species of petty graft. The jailer is allowed so many cents a day by the county board to feed the inmates. Every cent that he can save in feeding them goes into his own pockets. This is expensive, as shown by study in the jails of Penn-

sylvania, and is unfair to the inmates of the jails. Every sheriff should be paid a straight salary, while the cost of feeding the prisoners should be paid out of the county treasury.

The persons in charge of delinquents in our state institutions should be skilled men in dealing with delinquents. Frequently the guards in our prisons and reformatories are men of scarcely any education who are glad to get a job at \$75 a month. How can we expect for such wages to secure men who will deal skillfully with the men in their charge? No wonder brutality occurs and that many men finish their sentence in these institutions worse than when they went in.

Our criminal procedure must be reformed. The technicalities which now are used to defeat the ends of justice must be abrogated. Delays must be abolished. Punishment is effective in deterring men from crime and in intimidating those once convicted from repeating their crime not in proportion to its severity, but in proportion to its swiftness and certainty.

All too little is being done in a positive way to prevent delinquency. Most of the men in our penal and correctional institutions are unskilled laborers. What a commentary is this upon our present educational measures. Methods must be devised to provide for our young men training to make a living. Moreover, many of them are physically below normal. Does not this indicate more intensive work in the correction of physical defects and the rehabilitation of the disabled? Since crime increases with unemployment, how necessary it is that we give more attention to the stabilization of industry and solving the problem of unemployment.

In every study of delinquency it has been shown that most of the delinquents have learned bad habits and got

into trouble in their leisure time. Does not this indicate more emphasis upon organized and supervised recreation?

Most of the men in our prisons have not been vitally touched by the churches or religious institutions. There is no question that the churches can play a great part in the prevention of delinquency, if they will study the problem of dealing with young people and of getting them interested in activities that develop unselfishness and social usefulness.

Back of the great majority of our delinquents are poor homes. Homes broken by desertion, divorce, or homes in which there is disharmony, produce more than their quota of delinquents. In the home occur maladjustments which have so much to do with the developing personality of the child, which beget wrong attitudes, social grudges, disrespect for authority, acquaintance with vice and disregard of the rights of others. Home-making is still the most important business of men and women. The home remains the most important social institution for the making or marring of childhood and youth. Yet how little attention we give to the training of those who are to be the home-makers of the future. Psychology and sociology throw a great light upon the development of personality. Yet how few of the future fathers and mothers know anything about it.

The great task of society, if it would wipe out crime, is to begin with those conditions in home and community where delinquents are made. Fruitless will be the efforts which give attention, only to the final results. We must begin back at the sources, the home, the church, the school, the playground, industry, the children's health, physical and mental, and personalities, young and old, which play upon the soul of the developing child.



## AN EXPERIMENT IN THE ORIENTATION OF COLLEGE WOMEN\*

IVA L. PETERS

Goucher College

In childhood we were taught to say, "If I stand with my face to the north, to my right is east, to my left is west, and the south is behind me." The traveler on the desert or prairie looks for the rising and setting sun. In such ways do we "orient" or "find ourselves" in space. As the babe becomes conscious of himself as "I," he arranges about him in his thoughts his father and mother, his brothers and sisters, and his playmates. He "orients" himself in primary group life among kindred and friends, and down to old age feels lost away from the group. The child is sent to school in order that he may be "oriented" in the knowledge necessary for every-day living among his kind.

Today, among men and women there is a lack of orientation. We have lost the sense of sureness and certainty, of knowing our way about in our world, which our fathers had from the folkways and from a standardized education. In community life, in school and college there is an enormous increase in complexity. The knowledge we need has burst the bounds of the old school curriculum, and has forced on us an educational system changed almost beyond recognition. In order to gain control of the forces of nature we have built up a body of scientific knowledge demanding new methods in the

\*Much of the material in this article will be included in the Syllabus on "Social and Vocational Orientation of College Women," soon to be published by the Southern Woman's Educational Alliance, Richmond, Virginia.

class-room. The reorganized curriculum finds it necessary to include courses which, while dealing with knowledge, must have for their chief purpose the presentation of relationships. In this way the student may come to see one part of a system in its bearing on other parts.

When we turn from the general difficulties in adaptation of the old curriculum to the new order, to the special difficulties connected with the training and education of women, we find most of the problems still awaiting solution. It is already a truism that economic changes have given women leisure. Education gave them the curriculum originally planned for their brothers, with no reference to their own particular needs under the social division of labor. The "strain of consistency" over three generations of college women is beginning at last to alter this, but much is still to be done.

For the trained woman as an individual, finding herself in her new world has been a painful process of trial and error. Little help was to come to her for many years from her college, too troubled by the encroachments of the new knowledge which threatened to turn the old order into a hodge-podge. Co-operative groups of women graduates by 1910 were studying the occupational world in which women were so soon to become important economic factors. In spite of the reaction since the World War, women have remained in the greater number of the fields into which they went at that time. While the actual number of women at work increased very slightly between 1910 and 1920, the redistribution is of great significance. These influences from without have reacted on the colleges. In the general reorganization now going on, the inclusion in psychology of tests and of studies of behavior, the development of the social sciences, and the accumulation of data on occupations, have provided con-

tent for courses whose main purpose is that of social and vocational orientation.

A word as to orientation courses. Although the term "orientation" is well established in educational terminology, there is a great variety of usage. Most popular of these courses, perhaps, is the general course with its many adaptations, offered to freshmen to help them "find themselves" in the college and curriculum. Others undertake to show the unity of related fields of knowledge, such as introductory courses to the laboratory sciences, to philosophy and psychology, and to the social sciences. It is evident that there is precedent in other fields than that of vocational guidance; but none have greater justification than an attempt to deal with social and economic questions arising from the rapid changes in the position of women.

There is a fair amount of agreement between the educator and the social scientist on the theory of orientation. Within the college, the student is in danger of losing his way in the multiplicity of (to him) unrelated departments. The absorption of specialists in their own fields makes it possible for a student to come out of college without a clear concept of the unity of knowledge. Studies of the changes in vocational preferences of students and their relation to placement after graduation seem to indicate that in a high percentage of cases he comes out of college quite as confused as to where he belongs in the world as when he went in. There is no doubt that he needs the help which orientation courses offer. But practical experience with them shows that they present many difficulties; the problem of qualified teachers; of crowding the curriculum; of avoiding the unimportant and trivial; and, not least, of keeping off the rocks of the "snap course." The wise administrator will

do well to make it clear that guidance is not installed as a crutch; that with the development of the curriculum the content of these courses may be distributed; and that the final aim is intelligent self-guidance. The student should be held responsible for a fairly heavy bibliography, and should early choose a subject for special study within the field of his interests. If at all possible, field investigation should be included.

A recent co-operative attempt to orient college women has considerable general interest. On the recommendation of the Educational Policies Committee of the Southern Woman's Educational Alliance, it was decided that an experiment in vocational guidance and orientation successfully in operation at Goucher College should be summarized for use in the colleges and universities open to women in the south. The experiment was initiated in 1924-25, and is being extended in 1925-26. During the first year, the Vocational Adviser of Goucher was associated with the Alliance. The successful features of the experiment were then incorporated in a syllabus including the outline of an orientation course, directions as to procedure, and a bibliography.

The place chosen for the experiment in its first year was the College of William and Mary in Virginia. This ancient and picturesque college proved ideal for the purpose, as its administrators were already committed to a far-reaching plan for vocational guidance. It had opened its doors to women in 1919, with the proviso that one woman could matriculate for the A.B. degree for every two men.

The course was opened to a picked group of twenty-five students, all juniors and seniors with one exception, a sophomore of high rank. The work itself was divided into three parts: First, a historical and sociological sur-

vey of the institutionalized activities of women up to the period of the granting of higher education. Some of the direct effects of industrial changes were indicated. The class was then turned over to heads of departments for a survey of the college and an analysis of the curriculum. Lecturers told of the developments in their fields of interest and of the vocations open to women who train in them. The third division was given over to the study of specific opportunities for women, with special consideration of the effect of locality on opportunity. Term papers were prepared by the student on the preferred occupational field. It should be said that through the generosity of the college an adequate library of recent books and bulletins was provided.

In an article of this length nothing can give as vivid an impression of some of the results accomplished by the course as the inclusion of one of the questions asked of the group, with all of the twenty-five answers. It will be remembered that the group was superior, and that results with a more inclusive group will not be so uniform.

Question: In what fields have your reading and discussion extended your knowledge of women's activities?

1. Reading and discussion have extended my knowledge of women's activities in the following fields: (1) Social Work; (2) Business; (3) Agriculture; (4) Education; (5) Medicine; (6) Art and Literature; (7) Industry; (8) Archæology; (9) Astronomy; (10) Home Economics; (11) Sciences.

2. I have come to realize that there are relatively few things in the field of activities done by men from which women are excluded. This means that they are reaching out into practically all branches of work as opposed to my rather narrow idea of them as serving as teachers, nurses, or stenographers perhaps. Going from Dr. Dexter's "Colonial Women" to Leake's "Vocational Education," there is such a leap!

3. I cannot say that my knowledge has been extended into any new fields, but my knowledge of why women have a right and natural tendency to enter those fields has been extended.



4. This course has made me aware of "how very much more there is in heaven and earth than is dreamt of in my philosophy" as to woman's activity. I have learned of so many fascinating and interesting jobs, I can see no reason for ever having to hear again that miserable lamentation, "I reckon I'll have to teach." I had vague, general ideas that women were going into all sorts of new fields, but I had very little definite knowledge of the things that they were actually doing. In my very few experiences with people who wanted to talk over the matter of just what they could do other than teaching and nursing, I have wanted so very much to know of other things that were opening up to women. The course has not only given me information regarding the work of women in physics, eugenics, and horticulture, for examples, but it has also stimulated my interest in vocations so that I shall be alert and eager to discover other possibilities. The course has added greatly to and helped crystallize my conception of woman's place in this very interesting scheme of things.

5. This course with its reading has taught me of many fields of occupation for women. I had not realized woman's importance occupationally from the beginning, nor that she ever did more during colonial times than stay at home and work for her family. I had read about one astronomer whose wife was very interested in his work, and about social workers and the betterment of business and living conditions, but I had not realized the important part women had in these works and others, as bacteriology, forestry, and agriculture.

6. The readings and discussions this month have made me realize, as never before, the great number and variety of activities that women have been engaged in, and the length of time they have contributed so materially—"unheralded and unsung"—to every phase of civilization. It has been a pleasure also to have had many ideas, which I have felt and believed in, in a vague way, explained and made to stand out clearly.

7. First I learned from the discussion that the participation of women in a wide range of occupations is not new, but is an ancient thing, and that they are just coming back to where they were thousands of years ago. I have also found that women are engaged in a great many more occupations than I knew before. Also, I was surprised to know that women had made so many inventions. I did not know that women had had such a large part in bringing about "Personnel Management."

8. This month of discussion and reading has opened my eyes to the big part women have played and are playing in cleaning up the slums, and fighting for solutions to labor problems. Nor did I realize before how many women are going into fields requiring technical skill, such as medicine, chemistry, and biology.

9. I haven't read very many of the books on careers for women, because I became so interested in Dr. Goodsell's book on the family that, instead of reading only the required chapters, I've gone straight through.

I did the same thing with several other books, so I just haven't begun the others yet. I can answer this question better later.

10. My knowledge of women's activities has been extended in the following fields: I know something of the conditions under which many working girls exist; I know something of women's activities in colonial times, also something of the struggles of such women as Alice Freeman Palmer.

11. The field in which this month of reading and discussion has extended my knowledge is mostly in the field of education.

12. I had no idea that women were admitted into half so many activities until I read and heard your lectures. This course is one of the most practical and necessary courses I've had the opportunity to take. I've had a very general course in sociology in high school. I think all fields are open to women excepting those requiring a great deal of manual labor.

13. This month's reading and lectures have shown me that there are opportunities open to women in almost every field into which they would care to go.

14. I knew that there were quite a few activities in which women were engaged, but I had no idea that the field was so very broad.

15. This month of reading has extended my knowledge of women's activities in that it has shown me some of its history, some of its struggles, and a great deal of its hopes and possibilities. It has given me a more comprehensive view of what women are doing, as well as a more earnest desire to take an active part.

16. So far I have read the two books by Dr. Goodsell; "Colonial Women of Affairs," by Dexter; "Health and the Woman Movement," by Mosher; and most of "Personality and Social Adjustment," by Groves. So far I have gotten away from the idea that women are inferior to men in occupations—or anywhere. I have also gotten away from the idea that there is a beautiful ideal love into which you must rush quickly—a wonderful knight coming for you on a white charger. Let common sense pick him out and he will last longer,—but I do hate to give up my lovely dream. This is a great deal for women to do. I think the field that they are especially needed in now is politics. We have suffrage,—we ought to use it intelligently. Only in this way do I think we shall be able to get the Child Labor Law (eventually); National Education Laws; laws on marriage and divorce. From standing on the outside, looking in, I want to be inside doing something,—politics fascinates me.

17. This month has made me realize more than before that women needn't "get married or teach school" if they don't want to do either. It has made me feel proud to be a woman. I had no idea that women of colonial times actually engaged in so many occupations, and I was surprised to find that many women are engaged in scientific work.

18. As I have been so undecided about choosing my vocation, I have been curious to know just what information and aid I should receive from a course with Dr. Peters. As a result, I have so far gained a very comprehensive knowledge of the history of women from an economic point of view. I have been rather amazed to learn that what I have thought were new vocational fields open to the present have their origins dating back to the dawn of history. I have also begun to see and understand the problems relating to women in industry which I have heard so much discussed and have read about, and I have begun to see the possibilities involved in solving them. I also expect to be able to solve my own individual problem with personal guidance and by readings in this field.

19. This month of study has revealed to me that women can become workers in scientific laboratories, and astronomers. Another vocation for women that I had never thought of before is that of archæology. This month has also revealed to me clearly the vast opportunities for women in the great business world of today. It has also revealed the necessity for educated women, investigating, and trying to improve the conditions for the "other half."

20. This month I have failed to do the reading, but I have learned about women from you. Always I have thought that mother and I were freaks of nature because we were interested in poultry. Little did I know about the many things women are doing as biologists, chemists, milk-testers, and nutrition specialists. I had never dreamed that women were taking an active part in science or archæology or astronomy.

21. Since I have been in college I have begun to appreciate the numerous fields into which women of today may venture, but until I took this course I did not realize how few professions are closed to them. The part woman took in the ancient life which was a background to our civilization has been the most startling revelation to me.

22. This month of work has caused me to realize that women can do something else besides teaching. I never knew before that women had ever chosen gardening, archæology, *et cetera*, as a life work. From my reading I am beginning to believe that woman is not frail, as is generally thought, and that if she attempted and dared to do more, she would succeed as well as man. It seemed to me that in some of my reading I could hardly help doubting certain statements. In speaking of women's physical strength, the writer seemed to accredit all weaknesses to rearing or training at an early age. Aren't women's weaknesses inherited also?

23. The most striking thing that I have learned from the reading and discussion this month is the fact that so many of the occupations in which women are interested today are not new fields for women. I had no idea that women, in olden times, or rather ancient times, knew anything about medicine, agriculture, and pottery. I have always taken it for granted that it was a very recent thing for women to be interested even in these things. I was also amazed to find the many occupations

now open to women and the number of inventions made by women in the last few years. The list of inventions especially interested me. I did not know before what a large part women played in improving conditions in factories and in the poorer sections of the cities.

24. Through class discussion and reading, several fields of women's activities have been brought to my attention. I didn't dream that women had accomplished such great things in the field of invention or that they were active in the pottery industry. My knowledge concerning women's activities has been extended in nearly every field, as I had not gone very deeply into the subject before, except in those occupations which particularly appealed to me.

25. This month's discussion and reading have extended my knowledge of woman's work in ancient and colonial times. I was much interested to note in "Colonial Women of Affairs" the class of women who really did work. There were many keeping shops in the north, of all classes, but, in the south, where woman was much more protected and secluded, there was only a little acting and teaching done.

These comments of college students indicate that knowledge of the changes brought about in our occupational life since the coming of industrialism has not been absorbed by the college curriculum. Many college administrators would prefer to have the student get this knowledge from other sources. It is well for us to remember, however, that today the arts college curriculum is undergoing examination not alone by specialists, but by the students subjected to its influence. The tentative statement submitted by Dean Kelly of the University of Minnesota, quoted in his study of "The American Arts College," suggests there are vocations in which success depends to a marked degree on general culture, and that "the college should afford such knowledge and skill in those vocations . . . as will most nearly assure successful pursuit of the given vocations with a minimum term of apprenticeship." In so far as this meets with the approval of those who look on college teaching as an assumption of social responsibility, we shall expect the practice of orientation to spread among the progressive colleges.

## THE PRESENT POSITION OF SOCIOLOGY IN GERMANY\*

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Before the War there was not a single chair of sociology in the German universities. When by way of exception a political economist or philosopher or historian offered a short sociological course he was regarded by the great mass of the professors and students as an extravagant outsider, and his prospect for a good academic career became dimmed. The old classical book by Ferdinand Tönnies: *Gemeinschaft und Gesellschaft*, which first appeared in 1887, required no second edition for twenty-five years. Naturally there were local differences. At the University of Leipzig the sociologically interested historian Karl Lamprecht taught, and the philosopher Paul Barth wrote, in 1897, his history of literature, of sociology, and of the philosophy of history. It is worthy of remark that in the German lands outside of the political bounds of the Empire sociological activity was greater. In Austria wrote Ratzenhofer, Gumplowicz, Goldscheid, Othmar Spann, in German Switzerland Ludwig Stein and Eleutheropulos, in Holland the German born Steinmetz, while Robert Michels, who writes in Italian, German, and French, is an interesting example of European nationality seldom produced since the Nineteenth century. In the last years before the War, sociological interest increased in Germany somewhat. The

\*Translated from author's manuscript by Clarence Marsh Case, Department of Sociology, and Margaret Graham Borthwick, Department of German, University of Southern California.



spirited (geistvolle) collection of essays by Georg Simmel, which he called *Sociology*, appeared in 1908; but it is not the book of an inspired prophet of a new science, but rather the work of a man who had become somewhat weary of his labor in a definitely limited field, and now published his *Fragments* in order to be rid of them. A German society for sociology was founded in 1912. But a sociological periodical in the German language met with so little interest that it had to suspend publication after a single year.

Today the picture is completely changed. A questionnaire, whose result has recently been published in the *Kölner Vierteljahrsheften für Sociologie* (iv, 1925, S. 318-329), shows that now lectures on sociology are offered in almost all German universities. Sociological institutes and seminars, especially that in Cologne, have been founded. Numerous professors and lecturers, political economists, philosophers, psychologists, jurists, historians, have a "teaching commission" ("Lehrauftrag") for sociology, in other words the duty, along with their principal specialty, to cultivate sociology also as a specialty. Without doubt there would be in most of the universities, technical schools, and commercial colleges (Universitäten, technischen Hochschulen und Handelshochschulen) already professors at hand who could devote their entire work to sociology, if it were not for the fact that in the impoverished land the cultural interests must be subordinated. The new interest will also be shown through the sociological periodicals. To the already mentioned *Zeitschrift des Kölner Instituts*, which has been appearing since 1921, have been added in recent months three new periodical publications: the *Journal of Folkpsychology and Sociology*, which perhaps had better been called *Journal of Social Psychology*, and which

shows a special interest also in American social psychology; further, a *Year Book for Sociology* (without book reviews) which will foster the international cooperation of sociologists (internationale Zusammenarbeit); and the periodical "Ethos," which possesses a somewhat more practical and popular interest. Larger sociological works have been brought out by Max Weber, Leopold von Wiese, Alfred Vierkandt, Max Scheler, Franz Oppenheimer, and Othmar Spann. The production of sociological monographs is very brisk. The economic, philosophical, psychological, and juridical professional journals, and the popular monthlies, etc., bring out numerous treatises on sociological themes.

The basis of the change lies in the experiences which the German people endured during the War and the post-War years. One cannot understand the German mentality, and the change in this mentality, unless he comprehends the power of the German "State-Thought" (Staatsgedankens). The Lutheran form of Protestantism was very much more friendly to the authority of the State than Catholicism or the Anglo-Saxon dissenting forms of Protestantism. Then the spirit of loyalty grew in the hundreds of German territories whose rulers sustained a peculiar relation of patriarchal devotion (patriarchalischem Vertrauen) toward their subjects, such as was not possible in the larger States. Therefore it came about that in Germany the corrupt *Ancien Regime* scarcely existed. Not only philosophers such as Hegel, and historians such as Treitsche, but also the originators of sociological science in Germany about the middle of the Nineteenth century, Lorenz von Stein and Karl Marx, saw society through the spectacles of the "Staatsgedankens." Conservative and socialistic thinkers coincided in the so-called "German" conception of society:

"Society" is the sum of opposing interests, while the State, as it were the good principle over against that bad one, was called to reconcile these particular interests. The fact that the socialistic opposition spoke more of society and sociology strengthened the unwillingness of the governments to give social science room in the universities, which are all State universities. When Albert Schaeffle wrote his work on "Bau und Leben des socialen Körpers," he was already an outsider and a private writer (Privatgelehrter). The educated classes of Germany lived in the traditions of the German classical philosophy and literature, gave all emphasis to the individualistic-aristocratic ideal of the exalted intellectual man (gesteigerten geistigen Menschen), and were politically innocent to a degree which cannot be easily comprehended in America. For them also the social problem pertained to the stability of the States and the government. They gave the administration *carte blanche* with a loyalty and devotion whose strength, until 1918, can be understood only when one represents to himself the sociologically noteworthy integrity and the precise (präzise) functioning of officialdom, (Beamtentums) plus the social-psychological effect of the enormous outward success of Germany during the last decades before the War.

Therefore it was a great experience and a true awakening when it became evident that that confidence in the ruling group had not been justified. The downfall of the compact scaffolding of the old State made the problems of society visible for the first time. Above all then it was the political-social and the even more serious moral chaos of post-War Europe which directed the regard of the people and the government to a study of sociology. It is especially noteworthy that this sociological move-

ment siezed upon all the political parties. There are extreme Conservatives such as Othmar Spann, Liberals like Leopold von Wiese or Max Weber, and Socialists such as Franz Oppenheimer.

If one compares the condition of German sociology before the War with that of today, he will probably ask whether a movement which has arisen so suddenly can be sound. Evidently it is sound. It is no transient ardor (Strohfeuer) of the feverish time of Revolution; on the contrary the movement is making headway right now during a time of relative consolidation and of a certain reaction. And it is succeeding, although the German Revolution, in contrast with the French or Russian, has, with a perhaps somewhat dangerous idealism, removed no officials from office, so that by far the greater number of University professors are adherents of the old political and scientific conditions, and do not forward a new science which must necessarily revolutionize a definite, traditional, scientific specialism (Spezialismus). How is this health and strength of the young movement to be explained? The answer is not hard for the American reader, who knows the recent book by Small on *The Origins of Sociology*, and has read, in the accounts by Tolman and Small (*American Journal of Sociology*, 1902 and 1916,) that the influence of German science on the development of sociology in the United States has been great. If it is true that in Germany before the War scarcely a distinct sociological science had arisen, still sociological problems had already long been handled in a scattered way by other sciences, especially the political sciences.

This fact is fundamental to an understanding of the character of present-day German sociology and for an estimate of its outlook and difficulties for the future. If

before the War there were very few German sociologists, and now a hundred authors write concerning sociology, where do they come from? They come out of the neighboring sciences. Political economists, philosophers, psychologists, jurists, historians, biologists, are taking sociological questions in hand with the special methods and interests of their respective sciences. Each scientific school would like to show that its way of thinking (Denkweisen) in the new province is successful. Therefore the totality of sociological production shows a very great heterogeneity. The extreme differentiation of German life, which had also split the several named sciences into distinct fields of thought, here finds expression. Therefore it is impossible to give an adequate report of these sociological productions in a few pages. I name only a few men and schools of thought which are of more general interest.

An investigator of international significance is Max Weber, who died in 1920, still in his best years, leaving behind him his chief work uncompleted (*Wirtschaft und Gesellschaft*, 1921-22, 840 pp.). His contributions toward a comparative universal history of economy, of religion (*Gesammelte Aufsätze zur Religionssoziologie*, 3 vols., 1920-21), of law, of the State have placed historical sociology upon a new level. Unfortunately he had no strong sense of order and system, so that the reading of his works is a hard task. The same holds for his works on the methodology of history and sociology (*Gesammelte Aufsätze zur Wissenschaftslehre*, 1922). His conception of an "understanding" sociology (einer "verstehenden" Soziologie) overemphasizes the methodical opposition between the procedure of the natural sciences on one side and that of the "culture" sciences (after the philosophy of Heinrich Rickert), or of the



psychological sciences (after the philosophy of Wilhelm Dilthey), upon the other side. Such a predilection for the natural science procedure is characteristic of many German sociological publications. Perhaps foreign sociology will gradually accept something of this very subtly worked out German thought, viz., that the social life, in which definite values work (in welchem "Werte" entscheidend wirken), and which we grasp through the understanding of the sense (Sinnes) of human behavior, must be treated through special methods. But on the other hand it seems to me that the overemphasis of this thought appertains to provincialism, as it tends to set forth the science of each nation. Especially a better contact with foreign sociology will help to overcome this on-sidedness.

The great influence of Ferdinand Tönnies, who is now seventy years old and still publishing much, rests on his earlier book: *Gemeinschaft und Gesellschaft*. The antithesis which he there carries out, with fine feeling (Verstandnis) for the human heart in all philosophical, psychological, economic, political, and spiritual (geistigen) relationships, signifies at bottom the great opposition which is also well known to American and French sociology: the contrast between the organic and genetic (dem Gerwachsenen) on one side, and, upon the other side, the artificially made product of the human intellect, and the mechanical. The book is so deep and so heavy to read that Americans will probably regard it as "typically German," in a certain old-fashioned sense. The work acquires a peculiar character through a pessimistic bent, which is likewise characteristic of many German works. They accept it as overwhelming depravation (Sie empfinden überwiegend als Depravation) that the genetic (organischen) forms of life are always

coming more and more to be replaced in the modern world by rational, artificial forms, while especially in America the proud conviction reigns that the dull organic social life is to be brought under the guidance of the conscious spirit, in order to become thereby better and more humanly worthy. The contrasting German way of thinking springs from the time when the German mind (*Geist*) received into itself too narrow a dose of enlightenment and too heavy a dose of romanticism.

The sociology of Leopold von Wiese has, perhaps, closest relation with the American way of thinking, especially with that of Professor Ross. His formula, which is convenient but much too wide, that Sociology is the science (*Lehre*) of social relationships, is widely accepted in Germany. At the same Cologne Institute with von Wiese there is teaching a man of very different way of thinking, namely the able philosopher Max Scheler, an adherent of the metaphysical "phenomenalistic" school, today very influential in Germany, of Edmund Husserl. Scheler has occupied himself especially with the "sociology of knowledge" (*Wissens*). In Vienna Othmar Spann contends in numerous writings for his philosophical conception of society, which as he says, cannot be understood through the individual, but is a "whole" having "members" (*ein "Ganzes" aus "Gliedern"*). From his extreme "universalistic" theory to that of the individualistic von Wiese or Max Weber there scarcely seems to be a bridge of understanding.

German sociological production shows a character which must seem astonishing, especially to an American. It is almost purely theoretical and academic, and in the case of sociological treatises from the point of view of the mental and moral sciences ("*geistes*" *wissenschaftlichen* *sociologie*,) somewhat literary. Of practical

sociology there is as yet almost nothing. This territory had been occupied by political economy. But their "Social Politics" has concentrated on that social problem which in pre-War Germany seemed the only pressing one—the Labor question. Thus there are here still wide fields free for the labors of sociology. When German sociology shall have expanded itself into the practical the heavy intelligibility of many of its still too academic works will also disappear. Further, the pessimistic estimate of present-day society is only possible in connection with a purely academic consideration, no more on the contrary (*nicht mehr dagegen*) if the investigator is led at the same time, by the inspired will for healing and betterment. Above all a more practical treatment (*Einstellung*) will be the best means for overcoming the all too great heterogeneity of thought. This heterogeneity is, to be sure, a richness, but it also hinders integration such as American sociology particularly has arrived at. Consolidation is being promoted at present by the fact that foreign sociological literature, which was cut off from Germany for almost ten years, and from lack of money is still in part cut off, is beginning to become again accessible. Foreign authors can help here by sending their books to German periodicals for review.

Now a short word on the organization of practical instruction. In the universities a great hindrance lies in the sharp separation of the faculties, which has been changed but little since the Middle Ages. Often there is scarcely any connection between sociological work in the faculties in philosophy, political science, natural science, and jurisprudence. Sociology must strive for (*muss anstreben*) the organization of separate social science faculties, as is already done at Cologne and Frankfurt, likewise (*ebenso*) in the learned societies (*Gelehrten-*

akadmieen) the formation of a social science class. A further hindrance is the fact that the students by the hearing of sociological lectures and seminars derive at most little benefit for the examination. For in Germany there is nothing like the American point-system. The student can utilize his sociological work at most only when (which on account of the conservatism of many older professors is often difficult) he is allowed sociology, particularly for the Doctor's examination, as an examination subject without the hindering clauses which are often still customary. Sociology is not a required subject as yet in any university examination. No sort of sociological instruction is presented in the "Höheren Schulen," (which are not the same as the American High Schools, but are attended from about the ninth to the eighteenth year, thus including also the first years of college training). The introduction of sociology into these schools will naturally be possible only after German sociology has completed its two heaviest tasks for the future, namely, a consolidation into greater homogeneity and the overcoming of its purely academic character.

## A METHOD OF STUDYING RURAL SOCIAL DISTANCE

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There is a pretty general agreement among sociologists that the science needs methods of quantitative measurement of social phenomena. To establish units and ranges for such measurement a great deal of experimentation will be necessary. Some of these experiments will more adequately point the way than others. These will be modified and perfected by many minds and thus by a gradual elimination process, on the principle of the survival of the fittest, we will arrive at methods for measuring objectively our social phenomena. Economists and educators have obtained their objectivity by the same process, and there is every reason to believe that the sociologists can achieve results almost as reliable.

As a contribution, then, to the experimentation which must be made in this field, the following is submitted in the belief that the measurement of attitudes affords one of our most valuable fields for social research.

In order to ascertain quantitatively the reaction of young women towards certain phases of their social environment replies were secured from 456 young women, all of college rank, to the following questionnaire. These persons ranged in age from 18 to 35 years and came from different states, about 70 per cent, however, coming from Colorado. In the first place they were asked to rate the



following three occupational types of men in order of marriage preference.

1. Business man.
2. Professional man.
3. Farmer.

	1st Place	2nd Place	3rd Place
Business man .....	166	147	39
Professional man.....	267	137	23
Farmer .....	19	46	339

As these replies were secured in all seriousness and no spirit of levity entered in, two facts at once become significant. These are the overwhelming rejection of the farmer and the majority vote in favor of the professional man. The first fact was then chosen as a subject for investigation. What is the attitude of these young women toward rural life? Can it be measured?

They were asked, among other questions, to under-score only *one* of the following statements:

- I would prefer to marry a farmer.
- I would prefer to live on a farm.
- I would prefer to spend most of my time in the country.
- I would prefer to spend my vacations in the country.
- I would prefer to go to the country once in awhile.
- I do not care for the country.

The six statements are arranged in the order of an increasing "social distance" from rural life. Thus: "I would prefer to marry a farmer" indicates a closer sympathy with rural life than, "I would prefer to live on a farm," or "I prefer to go to the country once in a while." Of course the "distance" between the statements may not be the same, but that there is a difference is the consensus of opinion of over fifty students of Rural Sociology.

If, therefore, following the suggestion of Bogardus,<sup>1</sup> we arbitrarily weight these statements by giving to the first the value of 1, to the next, 2, and so on, valuing the last statement as 6, we have a measure of increasing distance from which an index may be derived which will indicate the rural social distance of this particular group.

The replies as they were received distributed as follows:

	Number of Replies
1. I would prefer to marry a farmer.....	13
2. I would prefer to live on a farm.....	31
3. I would prefer to spend most of my time in the country	56
4. I would prefer to spend my vacation in the country.....	102
5. I would prefer to go to the country once in a while....	225
6. I do not care for the country.....	29
Total.....	456

If now the number of replies to each statement is multiplied by the weight for that statement and the sum of the whole divided by the total number of replies we secure the quotient 4.276+, the arithmetic mean, which may be regarded as the rural social distance index for the group.

It may also be interesting to know whether those who have lived on a farm have a greater or lesser rural social distance than those who have not, and how the rural social distance varies by population groups as indicated in part 2. Table I gives the distribution of replies according to farm residence.

<sup>1</sup>See his article, *Journal of Applied Sociology*, March-April, 1925, p. 299; and also an unpublished manuscript in which an account is given of experiments where an alphabetical list of six groups, viz., marriage and kinship, fraternal, neighborhood, occupational, national, etc., are submitted to a number of judges and are rated according to the degree of sympathy and intimacy they represent. The verdict of the judges is taken as a standard. In the same way the order of the six-fold classification used above might be standardized.

TABLE I.

	Have Lived on a Farm	Have Not Lived on a Farm
1. Prefer to marry a farmer.....	10	3
2. Prefer to live on a farm.....	28	3
3. Prefer to spend most of my time in the country.....	46	10
4. Prefer to spend my vacations in the country	63	39
5. Prefer to go to the country once in a while	85	140
6. Do not care for the country.....	11	18
Totals.....	243	213

Applying the same method as above we get an index for column 1 of 3.89+, and for column 2 of 4.70+, which indicates that those who have lived on a farm have a lesser rural distance than those who have not.

Table II gives the distribution by population groups.

TABLE II.

	Home on Farm	2,500 or Less	2,500 to 10,000	10,000 or More
1. Prefer to marry a farmer.....	6	5	0	2
2. Prefer to live on a farm.....	23	3	2	3
3. Prefer to spend most of time in the country.....	29	10	8	9
4. Prefer to spend my vacation in the country.....	28	23	15	36
5. Prefer to go to country once in a while.....	27	66	43	89
6. Do not care for the country..	6	7	4	12
Totals.....	119	114	72	151
Rural Social Distance Index.....	3.54	4.43	4.54	4.61

Here there is indicated an increasing rural social distance as the size of the city increases.

## CHINESE VERSUS AMERICAN IDEAS CONCERNING THE FAMILY

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1. The first contrast is found in the fact that the Americans are individualistic while the Chinese are communistic—or in other words they put the group in front of the individual. In China the family name precedes the given name, while in this country the given name precedes the surname. In China, "family" means the whole gens or at least "family" includes parents, brothers, sisters, children, and grandchildren, with wives. In America "family" means parents and child.

After the marriage of the sons in China, the parents are still with them. They eat together, live together, and work together. Family is supreme, for whose interests the individual must sacrifice his interests or even his very self. In America, after marriage sons separate from parents and live by themselves. An American house is built for just a few people, while the Chinese house is for sometimes as many as three hundred, as in one village of my district.

2. In China children were raised for parents, to be faithful to them, and even to sacrifice their lives for them. Parents were not for children, but children were for parents. Upon old age children were bound to support parents. Lack of offspring to continue ancestral sacrifice is a sin, if not a crime. Of the three things which are unfilial, to have no posterity is greatest. Parents are

supreme. To seek revenge for the death of one's father by murder was considered filial.

In America parents have to be faithful to their children. There are child welfare stations but not parent welfare stations. Children are not bound to support their parents. Parents even have to borrow money from the children and pay it back to them. To have no posterity is not a sin. Many families have no male children, or even no female children. To revenge is against the law of the state, and one would be sure to be sentenced for capital punishment.

3. In China parental authority was supreme. Fathers particularly had the right to sell their children or to put them to death, although they seldom did so. A father had the right to open his children's letters and reprove them or check them in case what they did was contrary to his ideas or will.

In America the parents' authority is limited. A father has no right to sell children or to kill them. They belong to the state. In case of maltreatment they can even be taken away from the parents, or parents can be charged with crime for maltreatment. He has no right to open the children's correspondence.

4. In China the father usually answered the call of the court in case of misdemeanor of the child, who was still a minor, that is, below sixteen years of age. It was the father who was responsible for the child's fault, not the child himself.

In America a child of seven or eight years old is responsible for his acts. Youth and ignorance are no excuse. The Junior Republic or Juvenile Court are of recent origin.

5. In China the children in general had no choice in selecting their mates. They were selected for the benefit



of parents—official rank, wealth, or anything else which did not directly interest the parties involved. Even after the marriage, if, in case of polygyny, the son loves one concubine and the parents love another, the son has to expel the very one whom he loved (if she displeased the parents), or to try to like the one whom the parents liked.

In America the parties select their own mates, even against the wishes of parents, in case the children have attained the age of eighteen.

6. The responsibility of kinsmen or the neighborhood in China or Chinese law was a peculiar institution. In old days when an officer of the rank of district magistrate was killed by an unknown person in a certain locality, the population of the district would be massacred for an area of about four square miles. In case the member of a clan or gens was a rebel, the emperor might massacre his kinsmen for nine generations, which included no doubt hundreds of innocent people. It was much more severe than the pollution or curse of a Greek clan.

In America everybody is responsible for his own acts only. It has nothing to do with his nearest kin or neighbor.

#### 7. Position of woman.

In China the two sexes were strictly separated. Man and woman, even brother-in-law and sister-in-law, were not to touch each others' hands. It was one of the means to avoid licentiousness. Boys and girls, at the age of seven, were, according to the Book of Rites, to take meals at different tables, or at different times at the same table.

In America man and woman eat together, work together, go out together, have mixed parties.

In China, "Woman without education is virtuous." Her education was neglected because after marriage she

belonged to others, because she might set up a petticoat government, and because she would probably become too cunning—which often led to immorality.

An American woman gets degrees in colleges, even the highest academic degree, though not D. D. and LL. D. Nowadays, more girls than boys go to high school. Woman's function as educator of the next generation makes her education necessary.

In China a woman holding the reins of government was considered disastrous to the country. The Chinese, however, on account of filial piety, did not devise any means to check a woman from seizing government when she became queen mother or empress dowager. "The crowing of the Hen signifies the downfall of the house."

In America woman has fought and won suffrage. They have been elected senators or representatives, and been made executives of at least low rank such as mayors, and judicial officers such as judges.

In China a woman when married could not inherit property from her own parents. She could have only her dowry.

In America a woman inherits property after her marriage.

In China female children were not counted as heirs. They could not offer sacrifices to ancestors.

In America the children from the daughter's side are also counted as children.

In China woman was a means to an end. She was married so that her husband could have male offspring. Barrenness could be a legitimate cause for divorce.

In America a woman is an end in herself. For a time in the past, marriage was for happiness, or rather satisfaction of sexual emotion. The wife thought her chief business was to please her husband, and the husband's for

wife. No husband would leave his wife under any circumstances, even to fight for country, unless compelled to do so.

Individualism among the Americans is a socially inherited institution from the Germanic tribes of the Middle Ages. The Colonial environment apparently helped to perpetuate the spirit. In China the great plain in the north and the common danger against the floods of the rivers, particularly the Hwang River, necessitated co-operation. Further, the wars against the aborigines tended to create the idea that the individual was for the society. As for the south, where the mountains cut off various villages from one another, individualism was pronounced.

Individualism necessarily made every one responsible for himself while co-operative work shifted the responsibility to the group. Hence in one country patriarchal authority and filial piety are emphasized while in the other the opposite traits.

As to the differences in the status of woman, it is rather complicated to account for in a few words. Apparently for a time in China, even after the matriarchal age, woman was supreme at home and in government. Three factors at least have contributed to her decadence of position. At the beginning, the family name in Chinese meant, and still means, the name of the woman by whom one was borne. The change from matrilineal to patrilineal was brought in from Chaldea, with the idea that "woman was by nature wicked." Of course her physical weakness was also a factor, but rather a universal one. The second factor which tends to confirm her wickedness was found in the fact that women in ruling families were in the majority of instances debauchees, i. e., the cause of corruption or downfall of

the government. The third factor was the contact with the Greeks, bringing in the Athenian idea of woman, whose status was quite low in that city.

In America the idea of woman, partly inherited from the Mediaeval Sippe, and partly from Chivalry, made her comparatively higher in status than the Oriental. The Christian religion, denouncing polygyny, also elevated her position. Opportunities offered in the new country, where she could exercise her utmost ability, make her recognized as of significance. Thus the farther west, the more important the role she seems to play in both family and government.

## INDICES OF COMMERCIALIZED VICE AREAS

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Sociologists are beginning to study the urban community from the point of view of its natural organization, which may be described as a matrix of interrelated economic and cultural areas that are the product of growth rather than arbitrary design. The attempt is now being made to reduce the factors and forces which create these natural areas to a mechanical, even a mathematical, formulation. Hence the use of indices in the study of city growth.

An intensive study of the development of vice areas in Chicago<sup>1</sup> has revealed certain underlying conditions and factors, which may be conceived in terms of indices. These indices not merely help to describe and locate the vice areas of a community, but also serve to explain the very existence and distribution of vice.

A satisfactory index of commercialized vice areas should at least fulfill the two following criteria: first, it should itself be correlated with vice either as a cause or an effect, or as a condition varying positively or negatively; and second, it should be readily susceptible of quantitative measurement. While the last criterion cannot always be met, yet in some instances the correlation

<sup>1</sup>This article represents a summary statement of Chapter V, "Commercialized Vice Areas," pp. 166-90, in the writer's recent study of *The Natural History of Vice Areas in Chicago*, made under the direction of Professors Park and Burgess of the Department of Sociology at the University of Chicago. The study was submitted as a doctor's dissertation at the University of Chicago (September, 1925).



of certain conditions with commercialized vice may be indicated by spot maps, showing coextensive distributions throughout the city. It might be said that such a graphic correlation, as for example the almost corresponding distribution of vice and crime, merely points towards the operation of a more fundamental set of factors and forces.

#### THE BURLESQUE SHOW

The commercialized vice areas are in large part the homeless man's playground. The brothels, saloons, gambling parlors, as well as the dime museums, the shooting galleries, fortune tellers, tattoo parlors, lady barbers, disorderly dance halls, and cheap theaters, compete with one another to provide excitement and entertainment for the vagrant, unattached men of the city. One of the most conspicuous institutions in this man's world of the near downtown regions is the so-called burlesque show or "border drama." The burlesque shows and similar institutions, if plotted on a map, will describe roughly the area in which flourish the most open forms of commercialized vice. Like prostitution itself, the cheap theaters are engaged in the exploitation of sex. They are, therefore, to be considered as indicators of the existence of more fundamental factors.

#### THE RESCUE MISSION

The rescue mission is another characteristic institution found in the commercialized vice areas of the city (at least English and American cities). In fact it has risen to reclaim the "lost souls" in the slums, and therefore represents an attempt on the part of the community to counteract the very forces which create vice.

The Five Points Mission, the House of Industry, the Howard Mission, the Midnight Mission, were the pioneers of salvation in the heart of the vice district in the

old fourth and sixth wards of New York City.<sup>2</sup> The Pacific Garden Mission, which boasts of being the first rescue mission in the Northwest, was established on South Clark Street of Chicago, in the very midst of the old South Side levee.<sup>3</sup> Again, the famous Midnight Mission of Chicago was founded among the brothels of the former Twenty-second Street red-light district.

In his study of "The Hobo," Mr. Nels Anderson made a spot map of the characteristic institutions of Hobohemia in Chicago, including the rescue missions, and showed that they congregated on or near the rialtos of the underworld, namely, West Madison Street, South State Street, and North Clark Street.<sup>4</sup>

#### SOCIAL PROBLEMS AS INDICES OF VICE AREAS

The major social problems of modern city life tend not only to be concentrated in the commercialized vice areas, but also appear in their most aggravated forms in these regions of intense disorganization. The intra-urban distributions of poverty, desertion, suicide, abandoned infants, morgue cases, crime and delinquency not merely overlap, but taken collectively are actually coextensive with the commercialized vice areas of the urban community.<sup>5</sup>

The distribution of vice and crime reveals the most obvious ecological relationship. It is well known that crime and vice lurk in the same regions of the city. But more conclusive evidence of this fact of common obser-

<sup>2</sup>Established in the years 1850, 1851, 1861, 1867, respectively. See J. H. Browne, *The Great Metropolis*, pp. 523-27; also J. F. Richmond, *New York and Its Institutions*, pp. 477-93.

<sup>3</sup>See Sarah D. Clark, *The Founding of the Pacific Garden Missions*, pp. 17-20. This booklet can be obtained at the Pacific Garden Missions in Chicago.

<sup>4</sup>This map was not included in the first printing of the study.

<sup>5</sup>The Department of Sociology of the University of Chicago has spot maps, which substantiate this claim, at least as far as the city of Chicago is concerned.

vation may be indicated. A spot map of felony cases (murder, robbery, and burglary) reviewed by the Chicago Crime Commission in 1921, giving the place of the crime and the address of the criminal, shows a striking similarity to the spot map of cases of the Committee of Fifteen of Chicago for 1922.<sup>6</sup> The explanation of this correlation must be sought in the operation of more underlying forces. Both crime and vice depend upon mobility and large aggregations of people; both thrive in a setting of instability and disorganization; finally, both are morally and legally isolated in the community and consequently are forced to hide in such areas as the slum in order to thrive.

#### IMMIGRANT AND RACIAL COLONIES

It is also a matter of common observation that the commercialized vice districts in American cities have generally been within or adjacent to immigrant and racial colonies. This is particularly noticeable in the case of Chinatown and the Black Belt. In cities without Negro or Chinese communities, commercialized vice tends to invade the settlements of the most recent immigration, which frequently consists for the most part of adult men who have come to the new world without their families. It is primarily the low economic status of immigrant and racial groups that forces them into slum regions infested by vice resorts. The fact of color, in the case of the Orientals and Negroes, is also an important element in the segregation of these people in the undesirable sections

<sup>6</sup>The crime map was prepared by Mr. Clifford Shaw, research fellow in the University of Chicago; the vice map was prepared by W. C. Reckless. A significant discrepancy between the two maps is to be noted. It is to be expected that a large proportion of burglaries should normally be found in the wealthier residential districts, which are relatively free from commercialized vice. The maps also indicate that crime has a wider distribution than commercialized vice throughout the city.

of the city.<sup>7</sup> Furthermore, some of the Chinese merchants, because of their very position in American city life, quite naturally became the exploiters of drug addiction, gambling and other parasitic activities.

### THE DISPROPORTION OF SEXES

It would not be accurate to claim that commercialized vice intrudes itself into all immigrant colonies. As a matter of fact, those immigrant settlements with a strong family life, like the Ghetto and Little Italy, are usually devoid of prostitution. Commercialized vice areas are more characteristic of cosmopolitan areas, which consist of a chaotic jumble of individuals from various nationalities and classes—a residuum of the economic and cultural conflict of the city. The pattern of vice is a manifestation of the very instability and disorganization of these regions.

The commercialized vice areas are particularly situated with reference to the lodging house sections of the cosmopolitan areas in the near downtown environs, for here are quartered the vast army of homeless men. Indeed, Hobohemia is a veritable man's community—a frontier transplanted to the city with all of its typical forms of disorder.

The disproportion of sexes, namely, the excess of males over females, becomes even more significant as an index of commercialized vice when it is considered in connection with marital status. The footloose existence of the homeless man means that he is not merely detached from family life, but that he also remains, for the most

<sup>7</sup>The Commission on Race Relations calls attention to the fact that the Negroes have always lived in or adjacent to the commercialized vice districts of Chicago. See *The Negro in Chicago*, pp. 342-3.

part, unmarried.\* Besides this, he is also in a state of sex isolation, due to his mobility, his low economic status and unpresentable appearance. The vagrants of city cultures have always and necessarily supported a large part of commercialized vice, for, aside from the fact of the release of unsublimated impulses under the spell of complete emancipation, about the only women accessible to them have been the lowest order of prostitutes, who, like themselves, are outcasts and social pariahs.

### DECLINING POPULATION

The same regions which are characterized by the disproportion of sexes are likewise contained in the zone of greatest density of population within the city. Students of social pathology frequently attribute the existence of the major social problems of city life to population density. In this connection it is interesting to note that the commercialized vice areas are mainly located in the thickly populated sections of the city, a fact which can be indicated when the Committee of Fifteen cases are plotted on a base map of Chicago, showing population density.

But commercialized vice exists on the outskirts of Chicago as well as of other large cities, at roadhouses, which are situated usually in the most sparsely settled regions of the urban community. Furthermore, situated in the very circle of the greatest population density of Chicago are certain immigrant colonies, which are relatively free from prostitution. Characterized by a strong

\*"Of the 1,000 men studied by Mrs. Solenberger, 74 per cent gave their marital status as single. Of the 400 interviewed by the writer, 86 per cent stated that they were unmarried. Only 8 per cent of the former and 5 per cent of the latter survey claimed they were married. The others claimed to be widowed, or separated from their wives." (Nels Anderson, *The Hobo*, p. 137n.)



family and neighborhood life, they seem able to resist the inroads of vice.

It appears, therefore, that commercialized vice flourishes in those areas where community organization is either lacking or has broken down completely. That is the reason why declining population rather than sheer density is the better index.

It is known that regions of decreasing population at the core of the city constitute a zone of transition from residential life to business and industry. A map comparing the concentration of population of Chicago with that in 1910 shows very definitely a noticeable decline in the number of inhabitants in these near downtown sections.<sup>9</sup> After comparison with the spot map of vice resorts from the cases of the Committee of Fifteen, it is found that these decaying neighborhoods correspond to the areas in which the most flagrant places of commercialized vice exist.

This zone of transition from residence to business, because of its great mobility and its decadent neighborhood life, provides a habitat in which commercialized vice can at once thrive and hide. At this point it is readily accessible to the demand and can remain relatively secure from any vigorous local-community reaction.

#### HIGH LAND VALUES AND LOW RENTS

The underlying factors which produce the conditions favorable to the existence of vice may be quantitatively expressed in the correlation of high land values and low rents, as found in this very area of deterioration which surrounds the central business district. It is a well-established fact that high land values occur at and adjacent to

<sup>9</sup>These maps were prepared by Mr. Nels Anderson, research fellow in the Department of Sociology at the University of Chicago.

traffic centers and consequently are indicative of a condition of great mobility, which in turn points towards a situation of instability and disorganization. The land in the deteriorated section encircling the central business district has not only a high value because of its centralized location, but also a speculative value, due to the approach of business itself.<sup>10</sup> The improved property of this transition zone is allowed to deteriorate, since business, when it takes over the region, uses in most cases the site only. The dilapidated dwellings of the slum, because of their undesirability, command at best very low rents.<sup>11</sup> It is, therefore, almost inevitable that the poor and vicious classes must share the same areas in the decaying core of the city.

It is frequently claimed that commercialized vice retards business expansion in this area of deterioration. Arguments are current to the effect that owners of property used for immoral purposes get such abnormally high returns that ordinarily they are unwilling to sell, or when they are disposed to consider bids, they demand prices "outrageously" inflated. High land values are natural rather than abnormal in this near central zone. They are created by the very forces which stimulate city growth and the consequent expansion of business from the center. On the other hand, the extortion of exceedingly high rents from the vice interests is merely one of the many forms of graft which become associated with vice, because of its uncertain and illegal status in the community. Such rentals are frequently so lucrative that it pays to hold the

<sup>10</sup>The data indicating the existence of a region of relatively high land values about the center of the city may be found, as far as Chicago is concerned, in Olcott's *Blue Book of Land Values*.

<sup>11</sup>A map based on a field study of rents in Chicago by the Illinois Bell Telephone Company reveals a condition of low rents, the lowest in the city, in the sections just surrounding the central business district.

property, and since business must eventually take it over, the ultimate value will be in proportion to the length of time it is held.

These indices, which have proved to be of value in determining and explaining the commercialized areas of Chicago, are not offered here as final and universal propositions. Rather, they should be considered as tentative working hypotheses, to be checked by similar studies in other large cities. They may then be confirmed or modified to fit the facts presented by the study of more than one case of development. It is very likely, however, that the last three indices particularly, *i. e.*, the disproportion of sexes, declining population, the correlation of high land values and low rents, because of their fundamental character, will probably stand the test of further investigation. At least, we may assume that commercialized vice should normally be found in the areas described by these indices, and something is to be explained if it does not occur in such regions. We know already that under the policy of public suppression commercialized vice has sought concealment in the apartment-house sections of the decentralized residential neighborhoods, and has even retreated to the roadhouses on the outskirts of the city, although it has by no means forsaken its more natural habitat at the center of the city. However, the centrifugal tendency of commercialized vice is not to be explained solely on the basis of a reaction to law enforcement; it has very definitely followed the trend of an outgoing pleasure traffic, which has resulted from the popularization of the automobile.

## SOCIOLOGY AS AN AID TO SOCIAL WORK

A Study of Foster Care in Urban and Rural Environments

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After many years of earnest effort social agencies have succeeded in garnering up a number of empirical rules applicable to certain situations, which at times "worked" and at times did not. These rules constituted the social service technique of yesterday. Today the insights obtained are being sifted and clarified in an attempt to arrive at something like a formulation of typical social situations and correspondingly typical social techniques. Ideally, sociology is interested in situations and social service in techniques, but practically the social worker furnishes the sociologist with the raw material on the basis of which generalizations are made, and the sociologist furnishes the social worker with principles of social life and social control out of which specific technique are evolved.

Farm placement of foster children who have failed to make satisfactory adjustment in city homes is an empirical rule by which many child-welfare agencies are guided. Yet the issues involved in the original failure of adjustment, the adjustment in a rural environment, and the re-adjustment in the city have been all but clear to most social workers. It is comparatively recently that sociology began to throw light upon the problems which the social worker has been endeavoring to solve by a method of

"fumbling and success." Sociology has rendered a signal service to social work by developing the concepts of primary and secondary groupings and their respective predominating corollaries known as co-operation and competition<sup>1</sup>. How does child placement profit by these concepts?

Life in the city is largely based on the diversities in human nature which account for the fact that groups and individuals match their distinctive abilities. City life is therefore most typically represented by competition. Some types of competitive activity, such for instance as the division of labor, may also be regarded as co-operative in nature, but it could hardly be gainsaid that this sort of co-operation is indirect, impersonal, and artificial, conditioned by corporate existence in a complex environment and therefore peculiar to it.

As a result of the process of competition rampant in the city, we find here various types of personality. Here there are men capable of skillful competition who attain the satisfaction of their wishes. These are the men engaged in the pursuit of occupations and professions which are socially beneficial. Here too are the disappointed, cynical elements who are driven to wrest success from a recalcitrant world in spite of personal insufficiency and external obstacles. These barriers to success on approved social levels drive human beings to seek satisfactions for their impulses on levels which are not socially approved. As a consequence, we witness in the city the evolution of human types which are ever at odds with the larger social world, and feel at peace only in the isolated areas (slums,

<sup>1</sup>The sociologist to whose pioneer work we owe the concepts of primary and secondary (by implication) groups is C. H. Cooley. See his *Social Organization*, Chapters III and V. Also cf. Park and Burgess, *Introduction to the Science of Sociology*, Ch. V., where some fine differentiations between these and other types of contact are made and illustrated.



bohémias, hobohémias) to which they retreat. Between these two extremes there lies a third all too numerous class of individuals whose personality in the city is dependent for adequate development on a fine balancing of "occupation" and leisure, on the compensation found in the license of "play" for the tedium of their daily bread-winning efforts.

Rural populations do not know such conflicts, nor such types. Co-operation is characteristic of the farm community because the latter is organized on the basis of human similarities rather than diversities. There are rivalries in the rural community but these forms of conflict are tempered with sympathy and have the redeeming grace of spontaneity and directness. The complexity of the environment and the keenness of competition account for the colorful variety of city types. The environment in the country is simple and impersonal competition is all but unnoticeable. The farm too has a division of labor but here this makes possible a co-operation of a different sort, a co-operation which is spontaneous and based on the appreciation of one's intimate connection with a homogeneous group. Thus we find on the farm a division of labor without the indirectness of competition and co-operation without self-obliteration or self abasement.

But the greatest of difficulties created in the city are due to the exaggerated tempo and the numerous depressive sights of the urban environment, those by-products of competition which stifle the more useful emotions and often thwart the development of the human personality along lines of personal and social efficiency. These like the notorious work-play dualism are eliminated in the country. The energizing farm activities are at once work and play and the surroundings which accompany man

everywhere evoke affective responses contributing a goodly share to the development of wholesome personalities.

The social control of the city must of necessity also be different from that in the country. The city is ruled by law and police, whereas the country is still largely ruled by the informal methods characteristic of small homogeneous groups. The effectiveness of this type of control is itself a tremendous boon to normality. Both insider and outsider are "whipped into line" and made to conform to accepted norms of conduct. This of course accounts for the fact that the city is the place of the erratic non-conformist, not tolerated in the more compactly organized societies, who is sometimes an innovator but often merely a disorganized personality; and for the opposite fact that the country is the place of the wholesome individual, subject to suppressive controls, it is true, but finding his compensations also in these very controls and in his congenial environment.

The boy who has not the advantage of sound constitutional mechanisms and intelligent rearing in his own home must of necessity fail in an environment swept by contrary forces, where he is constantly stimulated but is seldom able efficiently to compete for the satisfactions which the stimuli suggest. The farm presents a solution to this problem because within it there is no multiplicity of factors to contend with, as in the city, and the only price required for abundant satisfaction is conformity to social ritual and the existing customs and mores.

But the *modus vivendi* of the country which in many cases offers a way out for the social worker anxious to adjust a problem boy, prevents the selfsame worker from readjusting the child in a city environment upon his return. The difficulty here is even greater than was that

of preventing the child from turning to unapproved modes of conduct in the city. The transition from primary to secondary groups is a process which is witnessed normally in the case of those of us who graduate from the home into the play-group, school, and neighborhood, and thence into the city-community, nation, and world. But each of these stages in the gradual unfolding of a personality presupposes an increasing interest in higher and more complex forms of association. If some farmers ascend the ladder of the social groupings indicated, most of them do not; and it were futile indeed to expect the problem boy to do what primary-group life prepares no one to do. If the problem boy were indeed able to go beyond primary contacts in the accepted way, he might have done well in the city from the outset.

But the child-welfare organization uses the farm as a remedial agency and proposes in each instance to return the child and to attempt a readjustment in the city. The reconstruction of the boy's habits on a more complex level is decidedly more difficult than was the opposite task involved in the transfer of the boy from the city to the country. One danger implicit here is that the detachment of the boy from his setting and controls in the country will send him straightway toward demoralization or at best leave him in a state of amorality.

This then raises the question as to whether a definite policy on the part of the child-caring agency is possible

<sup>2</sup>The farmer who is dubbed a "simpleton," "hick," or "hoosier" is not mentally defective. These epithets are attached to him because he characteristically manifests an unpreparedness for competition in secondary society. Sophisticated city residents who "doubt all things" often take advantage of those who primary-group methods, based on confidence and mutual well-wishing, these city types find wanting in binding persuasiveness. There is no argument involved here as to the ethics of secondary group organization. The implication is merely that our standards of conduct are not valid as long as our blind competitive scramble for preservation fails to take account of our "inner enemies," the defectives, dependents, criminals, and charlatons in all fields of endeavor.

with reference to country placement. It has been pointed out that the results of treatment depend on the differences in the form of social organization found in the city and that found in the rustic environment. It is not within the province of this paper to discuss the advisability of the one or the other kind of treatment, a question that would raise the companion issue as to types of cases and respective types of treatment<sup>3</sup>. But it does seem pertinent to say that the transition from primary to secondary society is much less promising of adjustment in problem cases than is the transfer from secondary to primary society. In a general way therefore the whole matter revolves on the duration of time for which country placement is attempted. Short periods of treatment, wherever indicated, cause, of course, no difficulties of readjustment and yield certain definite values. Placement of long-term cases, on the other hand, is advisable only where the possibility of permanent adjustment to a rural environment may be entertained.

<sup>3</sup>The writer is about to publish an essay embodying in detail the various phases of country placement, including this.

## PRISON CONDITIONS IN CONSTANTINOPLE

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There are four prisons in Constantinople: the Scutari Prison on the Asiatic side of the Bosphorus, the Pera or Galata Serai Prison which is used partly as a jail, and the two prisons in Stamboul, (the Turkish quarter), known as the Old or Sultan Ahmed Central Prison and the New Central Prison. The two latter are near the ancient Hippodrome, almost within a stone's throw of the Mosque of St. Sophia.

The Scutari Prison is modelled after prisons in Belgium and is a well equipped building. The New Stamboul Prison was designed by an American architect. This too is a good building, much better than some of our American prisons. The Turkish Government has long since recognized that the "Old" or "Sultan Ahmed Central Prison," built in the 15th century, is a disgrace

\*For three years in Constantinople, one year as Director of The Pathfinder Survey of Constantinople and two years as Professor of Sociology at Robert College, the author had occasion to visit each of the prisons several times,—more times, probably, than any other American who has ever been in Constantinople. Of course, really to know prison life one must live it, which the author has not done. He did gather more information than he could have secured alone, however, for on these visits he was sometimes accompanied by his students,—Turks, Greeks, Armenians, Bulgarians, Albanians.

A Turkish lawyer, one of the most brilliant graduates of Robert College, spent some time in gathering information for him, and one of his former students spent days working for him on this problem. Some months after the Angora Government would no longer permit an American to visit Turkish prisons, one of his Turkish students made a study of the prisons in connection with one of his courses.

In this paper he draws on information secured through these various sources, in addition to using notes which he made at the times of his own visits, and he supplements the chapter on Adult Delinquency in his book, *Constantinople Today, The Pathfinder Survey of Constantinople*. (The MacMillan Co.)



to Turkey, and before this a building would have been erected to replace it had it not been for the war. As to the Pera Prison or Jail, the Assistant Attorney General of the Department of Justice in Constantinople, with whom another American and I saw this prison for the first time, characterized it correctly in these words: "If a person of our antecedents should stay here one week we would be ready for the hospital, and if we stayed one year it would kill us." This building is unfit for a prison, for in most of it the sunshine never penetrates.

In all of Constantinople's prisons modern prison features are lacking. The finger prints and photographs of criminals are taken soon after their arrest, but that is the only modern feature of the prison management. There is an attempt made at keeping the boys by themselves, but this is not entirely satisfactory. The women too are naturally kept in separate rooms, but otherwise there is no careful classification of prisoners. There is no graded system, no indeterminate sentence, no parole system, no probation system. The hospital facilities are inadequate for such large numbers of prisoners. There is scarcely any work done in the prisons, and the director of one of them pointed out that this results in fights and murders in prison. Men sentenced to hard labor sit about from morning till night, year in and year out, with nothing to do. It should be pointed out, however, that this is not such a hardship as it would be to our more active westerners, for in the Near East "just sitting" is a favorite form of recreation.

**DORMITORY SYSTEM.** In all four of the prisons most of the prisoners are kept in dormitories of different sizes and not in small cells such as we have in many American prisons. Some of the dormitories have space enough for 8, others for 20, some for 40, and one is large enough for

a hundred or more. One room at the New Stamboul Prison on my last visit was filled with 40 bandits all belonging to the same band of outlaws in Anatolia.

Upon a visit to the Old Stamboul Prison there were in the same dormitory a hundred murderers, some condemned for 101 years. In reviewing his impressions of the visit one of my Turkish students wrote: "When we entered the department of murderers and saw the awful countenances of the prisoners, I had a desire to leave the prison, although I had no feeling of fear!"

**BEDS.** In all of the dormitories the prisoners make their own beds. Except in the case of a few privileged persons who have real beds, this is a simple matter, as it consists merely of spreading a blanket on the floor. The prison provides each with a blanket, and, according to regulations, a straw mattress should also be given, but this is not done. More of the inmates were formerly provided with iron beds, but they made knives and other tools out of pieces of iron so that the authorities found it advisable to take the beds away.

**PRISON COSTUMES.** The provision which the prisons make for the prisoners' clothes is even more limited, for according to the law those condemned to hard labor should be provided with special costumes, but in practice this is not done. In fact, the inmates are not in any case provided with special costumes. Most of them even sleep in the clothes, frequently worn to tatters, in which they were sentenced to prison. As the prisoners stand in their dormitory they make an interesting picture, some have red sashes, some are dressed in light blue, some wear red fezes, and many twirl bright colored beads.

**BATHS AND LAUNDRY.** The prisoners wash their own clothes and for this purpose and for bathing each one is

allowed 150 grams of soap every two weeks. The prisoners are permitted to take a bath once in two weeks or once in three weeks.

**FOOD.** The food of the prisoners is served once a day either at 3:30 in the afternoon or at 7 in the evening. Their daily rations are a kilo of bread and vegetables cooked with oil or butter. Once a week they are served meat. The food for ten prisoners is served in one large dish and each of the ten helps himself from this, each being provided with a plate or cup.

The local grocer visits some of the prisons twice a day and receives such orders as the prisoners may wish to give. There are no canteens in the prisons, but the prisoners are permitted to purchase from the grocer anything except drugs, strong drink, and sharp tools.

Theoretically prisoners are forbidden to sell or buy things among themselves, but in fact they are permitted to do so. Some of the thrifty ones make tea and coffee on small "mangals" or charcoal stoves, which they sell to the others.

**VISITS.** Formerly the inmates were allowed to meet visitors freely, but this is now prohibited because the visitors would sometimes smuggle in sharp tools as well as opium. Now there are wire nets which separate the visitors and the inmates during the visits. Relatives who prove their relationship by a certificate given by the police authorities may visit prisoners at appointed hours. Friends may visit only upon the authorization of the attorney general. Former prisoners cannot visit the inmates even if they are relatives. Sunday is reserved for Christian women to visit, Tuesday for Moslem women, Friday for men, both Moslem and Christian.

**READING AND LETTER WRITING.** Friends or relatives may send books to prisoners, subject to the censorship of

the officials. There are no libraries in the prisons. Prisoners are allowed to read certain newspapers, and they may write as many letters as they wish, but their letters are censored by the warden. Inmates provide their own paper and envelopes.

**RELIGIOUS WORSHIP.** There are mosques except at the Pera Prison for the Moslems, and five times a day the Muezzins ascend the minarets and call the faithful to prayer. There are also Christian churches for Greeks and Armenians in the prisons where services are held on Sunday. A synagogue is to be built at the New Stamboul Prison for the Jews. Approximately one-third of the prison population attends service.

**PUNISHMENTS.** If a prisoner seeks to escape he is punished. If a prisoner actually escapes and is recaptured he is prosecuted by the attorney general, and may be sentenced to a prolongation of his imprisonment by as much as one-half of his previous term. The warden of the prison does not have the power to punish without consulting the attorney general. If a prisoner merits punishment his case is referred to the attorney general, and if approved by the latter, punishment is given. Whipping is not allowed.

Occasionally a murder occurs in prison, in which case the warden may punish the murderer by solitary confinement with an iron chain tied to his leg and reduced rations (bread and water). Three kinds of chains are used,—those weighing 50 pounds, 70 pounds, and 100 pounds. They are put around the ankle of one foot for 5 days, 10 days, or 15 days.

There are no so-called dark cells, although at least two dormitories are far too badly lighted to be healthful.

**PRISON REGULATIONS.** The prison regulations were drawn up forty-five years ago and, except for a slight amendment in 1913, there has been no change.

At 10 o'clock the prisoners must go to bed, but lights are not put out at night.

Prisoners are allowed to smoke as much as they wish.

Prisoners are allowed to talk as much as they wish.

Inmates are not allowed to wear jewels, but they may have watches. They are not allowed to have musical instruments. ....

Each prisoner is allowed to have only one lira (about sixty cents) at a time.

A prisoner who has shown excellent conduct may occasionally have his term shortened at the request of the director of the prison.

The government from time to time fixes the conditions which are necessary for securing a pardon. A commission is then formed which considers the case of each applicant.

The prisoners are allowed daily exercise of from one to two hours in the open court.

If inmates have any grievance they may bring their petition to the warden through the guard on duty, and the warden himself listens to their complaint.

**DIFFERENT NATIONALITIES.** One might expect that many of these grievances would result from the differences in nationalities. Constantinople is made up of many races and religions. On the witness stand the Moslem takes the oath on the Koran, the Jew on the Old Testament and the Christian on the New Testament. In one group in prison we found an Arab, a Greek named Socrates, a Maltese named Angelo, and a Syrian named Emile. As a matter of fact 90 per cent of the fights which occur in the prisons are between Turk and Turk, or Greek and Greek, rather than between Turk and Greek.

**STATISTICS.** The statistics issued by the government do not show in detail the variety of nationalities, but they do show the number of Moslems and Non-Moslems. The following comparison of the statistics for 1340



(1924) and 1339 (1923), not including imprisonment for debt, was issued by the Turkish Government some weeks ago.

	1340 (1924)	1339 (1923)	Increase or Decrease
Total number of prisoners, Jan. 1, 1925	3,014	2,575	439 more
Moslems .....	2,234	1,850	384 more
Moslems, male.....	2,006	1,650	356 more
Moslems, female.....	227	200	27 more
Non-Moslems .....	779	750	29 more
Non-Moslems, female.....	207	100	107 more
Released .....	2,494	1,764	730 more
Unmarried .....	1,921	1,550	371 more
Married .....	1,093	1,205	112 less
Minor charges, as quarreling, assault and battery, slandering, etc.....	1,560	1,300	260 more
Theft .....	1,156	1,100	56 more
Murderers .....	276	200	76 more
Abuse and brigandage.....	8	25	17 less
Drinkers of $\frac{1}{4}$ oke per day of raki (very strong intoxicating drink).....	1,316	1,125	191 more
Those who have fathers.....	143	200	57 less
Those below the age of 25 years.....	1,295	1,350	55 less
Prisoners of repeated offense.....	967	825	142 more
Prisoners infected with syphilis.....	61	50	11 more

**PRISON OFFICIALS.** The prison officials are in general a good type of men. They are superior to some of the guards one finds in American prisons.

**IGNORANCE GREAT CAUSE OF CRIME.** One cause of crime in Constantinople, as in the United States, is ignorance.

On a visit to the Pera Prison in Constantinople one day I questioned twelve boys as to the age at which they had begun to work and received the following answers: 6, 7, 8, 9, 10, 10, 10, 11, 12, 13. Thirty-seven, or more than 52 per cent, of the 75 prisoners in the prison that day began to work at 13 or earlier. Of the 75 prisoners 28, or 37  $\frac{1}{3}$  per cent, had never attended school.

In 1924, of the 779 Non-Moslem criminals only 395 could read and write, and of the 2234 Moslems only 734 could read and write.

The following are some of the unusual features which were found to exist in the prisons of Constantinople:

In the year 1922, 406 individuals were imprisoned for debt. On one visit a Turk was found who had been imprisoned for a debt of \$50 for four months, a Greek for a debt of \$28 for 90 days, another Turk for \$15 for 90 days.

One interesting sentence was three years for swearing at the prophets. According to the Ottoman Penal Code, article 55 as modified under date of June 4, 1911, or 6 Jemazi 'ul-Akhir 1329 of the Turkish calendar, "those who dare to use infamous language against the prophets as established are imprisoned for one year or three years." The great prophets included Jesus and Moses as well as Mohammed.

One day at the New Stamboul Prison when the women's department was visited the Moslem women hastily drew their veils to cover their faces. One of them, according to the usual custom of women who have small children, had brought her children to prison with her. These three children were 7 months, 2½ years and 8 years old. There were 9 other women in this room, some imprisoned for theft, others for being prostitutes.

The prison officials are doing their best to prevent gambling. No papers are allowed in rooms where the prisoners cannot be trusted, for fear they might use the paper for making cards. A unique method of gambling has been devised, however. It was reported to me by one of my students in the following words: "The prisoners have found a means of gambling which the officials

fail to prevent. They feed lice on their bodies, and drawing a circle on the floor, each one of the gamblers puts his louse in the center. The lice are allowed to start at the same time. The owner of the louse which crosses the circumference of the circle first wins the race. Although all the prisoners are required to take a bath each week, the gamblers take good care not to lose their lice."

A large percentage, estimated as high as 90 per cent, of the prisoners are addicted to the opium habit and to wage war on opium smoking is one of the most difficult tasks of the officials. Visitors to the prisons frequently seek to smuggle opium in to the inmates. In the museum of the New Central Prison there is a collection of fifty different devices used for this purpose. Sometimes a visitor brings a bag of walnuts, containing six or eight pounds, among which are three or four empty shells filled with opium. Again a visitor brings a milk can which has two bottoms. Between the bottoms the opium is concealed.

One of my Mohammedan friends who visited the Old Stamboul Prison said: "Some of the vagabonds who are put in prison, often for small offenses, feel quite at home and say 'Well, it is our fate. We can do nothing but live according to our fate. It is written on our foreheads.' This is the feeling of most of them and certainly such a belief can in no way make their lives better."

On one of my visits to the Old Stamboul Prison I was informed that each department has a self-appointed king who orders the other prisoners about, making them clean up the prison and do whatever else he wishes. This has been the custom for over a century. The prisoner who thinks himself the strongest decrees himself king and secures a following among the other prisoners. If his

authority is questioned, there is a fight between his group and the others. One strong man from a town on the Black Sea was "king" for a year and a half. All of the prisoners were afraid of him, for he once killed a man and wounded four or five others. He is now in solitary confinement, but in this old prison there are still four or five kings who have succeeded him and other kings. If the prison king causes too much complaint, he is punished by solitary confinement.

A Turkish student who is familiar with the prisons, in writing of the Old Sultan Ahmed Prison, wrote:

What a great contrast it is to see the old mediaeval prison standing on one side of the Hippodrome and immediately opposite the six heavenly minarets soaring skyward encircling the restful dome of Sultan Ahmed! To the one humanity goes by his own will to offer his prayers and to pour out his soul—the mosque is open to all who seek God. The other is destined to imprison within its bosom those who are a shame to humanity. While from the mosque one comes with a purer, lighter soul, with more zest for work, from the other one comes generally demoralized, hating law more than ever.

Another Turkish student who made a careful study of all the prisons in Constantinople summarized his views as follows:

It is a sad blow for a human being to fall into a prison,—more sad than anything one can imagine. Society can expect nothing more from a man who has fallen into that ditch. Prison is the strongest school of corruption. Every prisoner leaves that ill-famed building with a much worse character than the one he entered with. . . . The worst murderer and the innocent fellow are put in the same ward and treated alike. That is why I insist on saying that our schools of corruption are our prisons. They need complete reform. It is not through negligence of our statesmen that the prisons have been left in this condition, but because of the *uneasy* times which obliged the state to deal constantly with severer problems. I hope that my nation, too, will soon have a time of peace in which she may direct her activities to her internal affairs and reform every need of ours, together with our prisons.

If we see these prisons through the eyes of a person who has been imprisoned in them, they are doubtless bad.

If we see them through the eyes of a casual visitor who has never visited any other prison, again they are bad. If we go to them having visited prisons in America, knowing something of the disgrace which all prisons are to our twentieth Century, if we try to see these prisons exactly as they are in the light of the whole prison problem, then one can say that on the whole the prisons of Constantinople are not so bad as one would expect them to be in a poverty-stricken country like Turkey. The nerve breaking, straight jacket system of many of our American prisons, where men are mere machines, and where prison officials seek to break the spirit of the inmates, seems to be happily lacking. Our American prisons are responsible for much insanity—never can I forget the horrible cries of the insane men in solitary confinement which I heard in an American prison. The prisons of Constantinople need to be reformed and they need it badly, but so do the American prisons, and the prisons in Constantinople are not such a disgrace to Turkey as American prisons are to the United States.



## THE RESEARCH CLINIC\*

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As the Race Relations Survey progressed a few of those who were actually undertaking the research work met together and problems would be presented and a general discussion would follow. Gradually these meetings developed momentum of their own. Later, a loose but permanent organization was perfected.

Meetings were held about every two weeks, or whenever there seemed to be need for a discussion of problems. The meetings tended to take on a lecture-demonstration character as well as to become a research clinic. The first type included a main speaker who reported on his findings and problems; the latter, a problem or problems, and some one seeking counsel and advice as to methods of procedure. The first was more easily maintained, because people would be interested in listening to what some one else had done. The first would have a large attendance, but the latter, an attendance of from seven to twelve persons, which is a number large enough to give variety to a discussion and yet small enough to enable all to take an active part. The clinic is of the small diagnostic type and contrasts with the large oral presentation meetings.

The next step was the development of a Society for Social Research, composed chiefly of faculty members interested in social research and of those graduate students who had research problems and were preparing materials

\*NOTE: The following article is an extract from a book on *The New Social Research* to be published by Jesse Ray Miller, Los Angeles.

for a dissertation or thesis. This practical goal kept the graduate interested in the meetings which were sometimes of a lecture-presentation character, and sometimes of a diagnostic clinic nature.

While the problems at first were phases of the Race Relations Survey, they later became problems that were an outgrowth of the Survey. In this way a permanent research interest became well-rooted. Still later the Research Society branched out and undertook discussions of a variety of communal problems. It developed a self-sustaining research program. It has become a permanent institution of great stimulus to social research.

In undertaking community projects the Society has worked out a system of research fellowships to be provided by the agency desiring the research done. Head research fellows, assistant research fellows, collaters, stenographers, a statistical scholar, a draftsman or two—these would constitute a minimum for undertaking a community project.

The Research Clinic Bulletin is only an experiment, but it has already demonstrated its worth sufficiently to deserve mention. It is a kind of research news letter, not following the plan of a secretary's minutes in a somewhat formal way, but presenting the problems that were discussed, some of the diagnoses, and some of the prescriptions offered. It is a thoughtful digest of the most meaningful things considered.

(Extract from the fourth Bulletin of the Society for Social Research, University of Southern California.) Professor H. reported regarding his study of a typical Mexican community in Southern California and brought up the matter of general method of procedure in gathering data. Suggestions were made ranging from the making of maps to the gathering of life histories. The difficulty of getting life histories from Mexicans who are illiterate was brought up but no satisfactory solution was indicated. The main emphasis was put upon get-

ing the "memories" of the respective Mexicans and having these checked up by a series of personal interviews with the given individuals, and upon getting Mexicans to tell their folk stories.

Miss S. mentioned some of the problems she has had in interviewing, particularly in getting life histories from Chinese and also in getting data from anti-Japanese Americans. In the first instance it was suggested that it would be necessary for Miss S. to work directly through Chinese friends who know the Chinese whose life histories are desired. It was also indicated that the interviewer might associate in some of the activities of the Chinese and acquire the necessary standing and good will. Relative to the anti-Japanese Americans it was indicated that when the interviewer represents herself as coming from the Survey she may undeservedly arouse active antagonism on the part of the persons interviewed, and that she had better approach the given individuals from the standpoint of their personal interests.

Mr. B. reported on the exploring which he is doing on the problem of the studying of business organization among the Japanese. He raised the question whether competition comes within the field of social relations. The discussion indicated that a knowledge of competition was essential to the study of conflicts and accommodations and hence is basic to his project.

Mr. G. asked what could be done to arouse the interest of more Americans in the Survey. It was suggested that questions "showing up" the ignorance of Americans regarding Orientals would help. It was also indicated that the interest of many Americans will be developed as soon as findings are printed, which after all may be soon enough.

Dr. S. reported upon his study regarding the second generation Orientals and indicated many kinds of materials upon which he would like to secure data and received several pertinent "leads." The importance of gathering data along the lines indicated by the following questions was emphasized:

In what studies are these Japanese-American children most interested?

For what reason?

Have they any special aversions to special studies?

In what ways do they "mix" with American children? What difficulties?

How do they solve their recreation needs?

Are there any special difficulties in the Buddhist homes where the children become Americanized?

What restraints, if any, do the parents of these children seek to place upon them and with what results?

Do many of these children or young people run away from their homes? Where to?

Do any Oriental-American children become delinquents?

What is the nature of the delinquency?

What are the problems that these young people are most conscious of?

What are they doing to work out solutions?<sup>1</sup>

The stimulative effect on leaders in the community is noticeable. People of prominence and leaders in a wide range of activities, are writing to the Society for Social Research, asking for plans and questionnaires, research workers, suggestions for determining whether a certain survey is needed or not. Some of these persons are beginning to reflect the methods of social research in their own thinking, and thus the leaven is at work. If the Society had a motto which the community would appreciate it might be: "To foresee and forestall." At any rate the isolation existing between colleges and universities and the community is being slowly overcome.

The Society indicates in a small way what might be done if colleges and universities could unite in co-operative studies of social cultures, diffusion, conflicts, accommodations. In time they could furnish the whole country with authoritative materials, change and mold public opinion, and create a scientific and non-magical control over social questions and social progress.

<sup>1</sup>Race Relations Survey.

## Book Notes

SOCIOLOGISCHE STUDIEN UND KRITIKEN. Von FERDINAND TONNIES. Erste Sammlung. Verlag von Gustav Fischer, Jena, 1925, pp. vi+374.

In this volume the veteran German economist and sociologist begins the collecting and printing of various shorter writings produced, and mostly published in some form, at various stages in his career. This, along with a further collection which he plans to make, is designed to contribute to the interpretation and completion of his "more than forty years' labor in the field of sociology." The first four sections, or chapters, are occupied with the introduction and conclusions of his celebrated larger work, *Gemeinschaft und Gesellschaft* (1880-81), and with the prefaces to the first three editions of that work. The remaining thirteen chapters deal mostly with a restatement of some earlier discussions, now published under the new title, "The Application of the Theory of Descent to Problems of Social Development." Two other pieces deal with the nature of sociology, and still another with the work of Spencer.

C. M. C.

THE PSYCHOLOGY OF HUMAN SOCIETY. By CHARLES A. ELLWOOD. D. Appleton and Company, New York, 1925, pp. xv+495.

This book is undoubtedly Professor Ellwood's best work, combining the strong points of his earlier treatises, *Sociology in Its Psychological Aspects* and *Introduction to Sociology*, and at the same time introducing new insight and a maturer judgment. The basic principles are essentially the same as in the author's earlier books, but they are presented in a more developed and perfected way. Nearly every page of the present work gives evidence of the author's critical examination of the related scientific literature that has recently been published.

Giving a full recognition to "measurement" as a scientific procedure, the author holds that measurement is not essential to science and that science is not merely quantitative analyses and comparisons.

Culture and habit, not instinct, is considered the distinctive trait of the social life of man. The "dispositions" of man that are furnished by organic evolution, the influences of the psycho-social environment, and the resultant habits, attitudes, and values which individuals develop are cited as the main desiderata of the psychology of human society. "The behavior process which arises from living together" is the author's major theme. The problem of social progress is essentially "a problem of modifying habits and beliefs in vast masses of individuals." The two chapters on "Changes within the Group: Normal" and "Changes within the Group: Abnormal" probably represent the author's most distinctive contributions.

E. S. B.



**TIBET: PAST AND PRESENT.** By CHARLES BELL. Oxford University Press, American Branch, New York, 1925, pp. xiv+326.

This book presents in considerable detail the relations of Tibet to British India and China. It shows some of the treatment accorded a weaker nation by a more powerful one. W. C. S.

**COMMUNITY ORGANIZATION.** A study of its Theory and Current Practice. By JESSE FREDERICK STEINER. The Century Company, New York, 1925, pp. x+395.

Very little literature exists which approaches the problems of community organization from a scientific point of view. This volume is in effect a pioneer undertaking. Community organizers have generally been too busy with their special program of reconstruction and social scientists have been too little informed as to the problems to perform this task. Professor Steiner's experience fortunately combines successful social work with equally successful academic work. He is well qualified, therefore, to make an accurate presentation of the community movement, its theories and principles of action, and an impractical discussion of a number of the more important attempts to organize modern communities to deal with their social problems. While the needs of students have been especially considered, social workers will find the volume a valuable addition to their professional libraries.

**THE HISTORY AND PROSPECTS OF THE SOCIAL SCIENCES.** By HARRY ELMER BARNES (editor) and others. Alfred A. Knopf, New York, 1925, pp. xxi+534.

Professor Barnes and his collaborators present in this handsome volume an invaluable contribution to the literature of the social sciences—perhaps we should say *the larger social science*. It is dedicated to Lester Frank Ward, a fine portrait of whom constitutes the frontispiece. In ten substantial chapters by as many writers the history, present status, and outlook of the several social sciences is set forth in a very scholarly and illuminating manner. It is the kind of book the student and teacher will want to have at his elbow, especially in these days, when there seems to be starting, in this country and in Germany, a remarkable efflorescence of literature on the methodology of the social sciences, and a more adequately philosophical approach to sociology itself. The significance of the work under review may best be shown by a list of the authors and titles:

*History*, Harry Elmer Barnes, Smith College.

*Human Geography*, Jean Brunhes, Collège de France.

*Biology*, Howard Madison Parshley, Smith College.

*Social Psychology*, Kimball Young, University of Oregon.

*Cultural Anthropology*, Alexander Goldenweiser, New School for Social Research.

*Sociology*, Frank Hamilton Hankins, Smith College.

*Economics*, Karl Worth Bigelow, Harvard University.

*Political Science*, Walter James Shepard, The Robert Brookings  
Graduate School of Economics and Government.

*Jurisprudence*, Roscoe Pound, Harvard Law School.

*Ethics*, Robert Chenault Givler, Tufts College.

C. M. C.

**PSYCHOLOGY OF LEADERSHIP.** By H. E. TRALLE. The  
Century Company, New York, 1925, pp. 234.

The author, a well-known and successful lecturer on religious education and related topics, has put into print, in lecture form, some of his best addresses. "Head Tonics," "Habit Investments," "From Whence Leaders," "Eyes That See," are some of the chapter titles. While references are made to standard psychologists, the book does not attempt an analysis of leadership in terms of the scientific principles involved, and hence a more accurate title would be, "Popular Lectures on Leadership."

E. S. B.

**ABSTRACTS OF THESES SUBMITTED TO THE FACULTIES OF THE GRADUATE SCHOOLS OF THE UNIVERSITY OF CHICAGO FOR THE DEGREE OF DOCTOR OF PHILOSOPHY, June 1922-June 1923.** The University of Chicago Press, pp. xi+525.

This substantial volume is valuable chiefly for its preface, describing briefly the plan of handling theses in use at this leading graduate school; also for its display of the range and character of the dissertations accepted. In cases where the thesis has been, or is being, published in full, the title and reference only are printed in this book, which is devoted purely to abstracts of the "Humanistic Series," covering Arts and Literature, Commerce and Administration, and Divinity.

C. M. C.

**LABOR RELATIONS IN INDUSTRY.** By DWIGHT LOWELL  
HOOPINGARNER. A. W. Shaw and Company, New York, 1925,  
pp. xvi+553.

I readily commend this study of labor relations in industry, not only for the social point of view which it maintains so consistently throughout, but also for the broadened vision of the field of industry which the author imparts to the reader. In it he has considered the psychology of the individual worker as well as the psychology of the groups in the field. Human relationships are the fundamental bases on which the study is founded. "Industry must readjust itself so as to permit normal expression of the fundamental human traits if it is to prosper permanently." Herein is expressed the keynote of Mr. Hoopingartner's solution. The house of industry must respect the human element, treat it as human,

and cease thinking about it in terms of the machine. All parties, labor, capital, and the public must together feel the responsibility for the future welfare of labor relations, and this means that some definite opportunity for expression of this responsibility must be given. The responsibility involves an "enlightened public opinion based on recognition of all responsible elements affecting industry and insisting upon knowledge of complete facts."

The book carries an interesting appendix in which are presented some concrete problems for solution, and a very splendid bibliography.

M. J. V.

**SURVEYING YOUR COMMUNITY: A HANDBOOK OF METHOD FOR THE RURAL CHURCH.** By EDMUND DE S. BRUNNER. George H. Doran Company, New York, 1925, pp. 109.

This book provides in brief compass and in convenient form a guide for the study of local church problems in rural communities. While it is written in untechnical language and is designed for the rural church, it is none the less valuable for the study of other problems as well; the discussions are applicable to the "orthodox" social survey in any field.

W. C. S.

**RACE OR NATION: THE CONFLICT OF DIVIDED LOYALTIES.** By GINO SPERANZA. The Bobbs-Merrill Company, Indianapolis, 1925, pp. 267.

Although the author is an American-born member of the so-called new immigration, this book belongs to the Stoddard-Grant collection. The author believes the United States to be an Anglo-Saxon, Protestant country, and is strongly in favor of keeping it so. He thinks that the people of the new immigration do not adjust themselves to Protestantism and Anglo-Saxon traditions, and by striving to retain their religions and language, they will ultimately bring ruin to this nation. While extremely biased, positive, and inconsistent, the book contains some interesting statistics and narratives.

H. G. D.

**THE RELATION OF GOVERNMENT TO INDUSTRY.** By M. L. REQUA. The Macmillan Company, New York, 1925, pp. xi+241.

This book by M. L. Requa, sometime General Director of the Oil Division of the United States Fuel Administration, and now chairman of the Valuation Commission of the Independent Oil Producers' Agency of California, undertakes to prove by historical reference eleven specific tasks relating to governmental relationships with industrial enterprises. But the tasks in themselves are so gigantic that this volume scarcely can be said to have more than merely scratched the ground for any one of them. The first task, which the author commits himself to, is an attempt

to show that paternalism has always been highly detrimental to the people. One is led at once to question the kind of paternalism that is discussed, and to wonder if that settles the issue. Might there not be a good paternalism? The second task is to show that the nationalization of industry,—government ownership, operation and unwise tinkering,—constitutes an attempt to frustrate economic law and is fatal to national prosperity. Now is it conclusive that economic law, because it is a law, is moral and ethical? There are good and bad laws. And moreover, on what grounds can we say that economic law is the law of nature or human nature, when that nature itself may be highly modifiable and constantly changing! His third task is to convince one that "The doctrine of 'least governed is best governed' with certain reservations, is sound in principle." *Laissez-faire* championship is certainly not new. The author is on much safer ground when he attempts to show that we need a high conservation of our mineral resources, that much of government supervision has been unintelligent, unwise, and detrimental, that a governmental policy should have prevision, and that sudden and violent changes in the regulation of industry lead to disastrous organization.

M. J. V.

**WHY WE BEHAVE LIKE HUMAN BEINGS.** By GEORGE A. DORSEY. Harper and Brothers, New York, 1925, pp. xv+512.

Everyone should read this thoroughly readable, witty, brilliant, scholarly, complete and up-to-date book, answering the questions, Who is Man; What is he? and Why is he? Dr. Dorsey's "attitude is that human beings are the most interesting objects of study in the world and that their business of getting along with themselves and one another is the only really important problem in human affairs." He deals with human beings from the biological, physiological, and psychological standpoints. He begins with the nature of life and traces the structure and growth of the human body from the primordial stuff of the earth up to the present, showing the physical and chemical processes involved, and the impulses and reactions which set apart human beings as unique individuals who form themselves into social groups.

H. G. D.

**WEST OF THE PACIFIC.** By ELLSWORTH HUNTINGTON. Charles Scribner's Sons, New York, 1925, pp. xv+453.

**WESTERN RACES AND THE WORLD.** Edited by F. S. MARVIN. Oxford University Press, Amer. Branch, New York, 1922, pp. 264.

**WESTERN CIVILIZATION AND THE FAR EAST.** By STEPHEN KING-HALL. Charles Scribner's Sons, New York, 1924, pp. xxv+385.

Like Banquo's ghost, discussion of the Orient and the colored races of the world cannot be kept down and new books in this field are constantly appearing.

Professor Huntington's book is an account of the author's travels in the Orient, but it is more than the usual globe-trotter's account because things are seen through the eyes of the specialist in human geography. It is interestingly written and gives much valuable information on the people of the different places visited.

The volume by Marvin is made up of a series of twelve essays by different writers all of which are but variations of the theme that the West must be a trustee for the rest of mankind, not because of any inherent right but because the resources it holds belong to all mankind. In some parts the Western races are criticized, but on the whole the conclusion is that the world, even to the backward races, is better because of Western energy and thought.

The theme of King-Hall's book is that the era of national isolationism has come to an end and that we of the West cannot persist in ignoring the millions of yellow men, neither can they ignore us. The situation in the Far East is presented in its relation to the Western nations. The typical policy of the Western nations has been such that if followed out would bring themselves to ruin. The author, however, glorifies Great Britain and would have us believe that whatever the British have done in the Orient is above criticism.

W. C. S.

**RELIGIONS OF THE EMPIRE.** Edited by WILLIAM LOFTUS HARE. The Macmillan Company, New York, 1925, pp. 519.

This volume is made up of papers of "A Conference on Some Living Religions within the Empire," which was held in London, during October, 1924. The first 400 pages consist of materials describing each specific cult, while the remainder of the book is devoted to interpretations and a quest for the origins of religion. Members of each group present the papers and thus they give us much "inside" information.

W. C. S.

**SOCIAL AND ECONOMIC STANDARDS OF LIVING.** By THERESA S. McMAHON. D. S. Heath and Company, New York, 1925, pp. vi+420.

This book presents a needed addition to the literature on standards of living. Approaching the subject from an historical point of view, it proceeds to clarify a well-thought-out presentation of present-day standards. These standards are shown to be the result of an evolutionary development having their origin in human nature and in environmental conditions. There is a finely written chapter on budgets, and still another on national aspects of consumption. Students of social economics will find the volume to contain much that is essentially worth while.

M. J. V.

**THE GLASS WINDOW.** By LUCY FURMAN. Little, Brown and Company, Boston, 1925, pp. 287.

All the readers of *The Quare Women*, an account of Kentucky mountaineers as revealed in the contacts between mountain people and



five young women who "came in" as settlement workers, and who were labeled "quare women," will welcome a sequel that is fully as valuable as the original document, and more so in certain ways, for it takes up the philosophy of the mountaineer where the earlier work leaves off and carries it out into its more deep-seated and subtle aspects. The return of the "quare women" to the Settlement School at Hindman, Kentucky, at the beginning of their second summer's welfare work, bringing two new "quare women," gives the author the basis for this new "romance." During the preceding winter some of the mountain folk, for example, "Aunt Ailsie," began to realize the uncomfortable effects that the contacts with the "quare women" had had. Aunt Ailsie was becoming a different person, and in consequence heated discussions arose between her and her husband regarding "the place of woman," and other important questions. The older and unchanged generation were forced to re-examine or at least to re-defend on new grounds their established values of life, and in so doing were compelled to take cognizance of the new values brought in by the "quare women." The latter succeeded measurably in "showing up" the shortsightedness of family feuds and in developing a new attitude toward family relationships.

E. S. B.

**A NEW DAY FOR THE COUNTRY CHURCH.** By ROLVIX HARLAN. Cokesbury Press, Nashville, 1925, pp. viii+166.

This small book presents the problems of the rural church in the present period of readjustment and offers many valuable suggestions for making this institution a vital factor in rural life. The author takes a hopeful and sane attitude toward the whole situation.

W. C. S.

**OUR PREHISTORIC FORERUNNERS.** By C. E. VULLIAMY. Dodd, Mead, and Company, New York, 1925, pp. x+214.

**MAN'S LIFE ON THE EARTH.** By SAMUEL CHRISTIAN SCHMUCKER. The Macmillan Company, New York, 1925, pp. xxix+299.

The controversy raging about evolution has not been entirely fruitless. Many valuable books have appeared, but they have been too technical for the general reader and as a result, large numbers of laymen have misunderstood the attitude of scientific men relative to the beginning of man's life on earth. These two books are written in language which the average reader can understand, and they will help to clear the atmosphere. Vulliamy's book is a careful summary of the most recent discoveries and theories. Schmucker's book is addressed particularly to those who have had difficulties in relating man's evolution to their religious ideas.

W. C. S.

**HUMAN OUTLOOK AND DEVELOPMENT.** A Study of Human Values. By R. L. ASHLEY and other members of the Committee on Orientation, Pasadena Junior College, California, 1925, pp. xii+133.

The plan of this work for college freshmen is to furnish a study of "the developing individual" from six different directions and thus to enable the student to get "a better understanding of himself, of his relations to his college, to his life work, and to the world in general, and of problems he may encounter." The authors have recognized one of the major problems in preparing an orientation course, namely, that of giving a smattering of knowledge in many fields and thus of taking off the edge of the students' interest in these fields when he enrolls later for the regular social science courses. The authors have succeeded unusually well in presenting subjects for discussion which have a personal interest to the student and at the same time in maintaining an objective set of standards by which the student may evaluate his interests. It is this achievement which is the distinctive contribution of the course that Mr. Ashley and his associates are working on.

E. S. B.

#### DIVORCE IN AMERICA UNDER CHURCH AND STATE.

By REVEREND WALKER GWYNNE. The Macmillan Company, New York, pp. 154.

The thesis of this book is that the present high divorce rate is due to the fact that divorced persons are permitted to remarry. The author argues for a constitutional amendment providing for uniform divorce laws which would provide for separation or limited divorce, but never permit absolute divorce with remarriage. He fails to consider the fundamental causal factors underlying divorce.

W. C. S.

#### YOUTH'S ADVENTURE. By ALLAN A. HUNTER. D. Appleton and Company, New York, 1925, pp. viii+153.

The younger generation speaks in this little volume with a seriousness and fixity of purpose which quite belies the fact that all of our modern youth may be stamped as jazz-loving irresponsibles. It speaks with an ardor and a certain venturesomeness which are certain to make the older generation become aware of a definite Youth Movement. It demands a "ventilation of the mind; freedom from sham and that sentimentality which sugar-coats reality." The cry of youth against organized conventional perfunctory religion and the demand for it to undertake "the facing of war and economic exploitation" and to secure "the passion for fellowship, and the enhancing and lifting up of life" is the thesis of a stirring chapter. Youth is asking, and rightly, that we be honest with ourselves, that we be taught to think originally and soundly, that we adopt that "strengthening sense of kinship" so beautifully portrayed by Jesus of Nazareth. The plea is sheer inspirationalism to the right-thinking free youth of today.

M. J. V.

**THE ORGANIZATION OF LIFE: A REVALUATION OF EVIDENCE RELATIVE TO THE PRIMARY FACTORS IN THE ACTIVITY AND EVOLUTION OF LIVING ORGANISMS, INCLUDING A FACTORIAL ANALYSIS OF HUMAN BEHAVIOR AND EXPERIENCE.** By SEBA ELDRIDGE. Introduction by H. S. JENNINGS. Thomas Y. Crowell Company, New York, 1925, pp. xv+470.

Here we have a book dealing with an old subject in a new way. It is a book that students of both social and physical sciences must take into account, for Professor Eldridge has literally put new wine into old vessels.

Professor Eldridge "presents a critical examination of current doctrines respecting the primary factors in the activity and evolution of living organisms, together with a fractional analysis of human behavior and experience." He devotes five chapters to the Lamarckian controversy, and then examines the issue between the mechanists and vitalists. New lines of evidence are presented and some rather revolutionary conceptions of matter, mind, and mind-body relationships are presented in a clear, logical, and challenging manner.

H. G. D.

**CRIME AND THE GEORGIA COURTS: A STATISTICAL ANALYSIS.** Prepared by the Department of Public Welfare, for the American Institute of Criminal Law and Criminology, 1925, pp. 52+Tables.

This study is unique in being "the first of its kind in the United States and covering as it does 12,062 Criminal Court records in five Georgia counties." From a statistical point of view it is a good piece of work, but from the social viewpoint it is of little value. This, however, is not the fault of the Commission, but is due to the court records, which were lacking in information in regard to the previous record, sex, age, color, marital, and economic conditions of the defendants.

H. G. D.

**AN INTRODUCTION TO THE STUDY OF SOUTHWESTERN ARCHAEOLOGY.** By ALFRED VINCENT KIDDER. The Yale University Press, New Haven, 1924, pp. vii+151

This volume is the first of a contemplated series which proposes to reconstruct the history of the Southwest. The first two parts give the history of Pecos and describe the excavation work thus far accomplished, and incidentally permit an insight into the methods and problems of gathering archaeological evidence in a pueblo ruin. The bulk of the work is devoted to a general survey of Southwestern archaeology. Even a cursory examination of a careful piece of work like this should have a wholesome effect upon some in the sociological field who have a propensity to generalize on insufficient data.

W. C. S.

## Periodical Notes

*Civics, the Focal Point of the Curriculum.* Civics is an attempt to socialize the instincts, presenting to the child its first synthesis of social life. The treatment of problems involved should be from the economic and sociological points of view as well as from the political. James Colletti, *Historical Outlook*, May, 1925, pp. 216-220.

*An Indian Sociologist Looks at the World.* Unaided by science, social service may result in social disservice. Knowledge of what organized effort can do destructively should help us to estimate what it can do constructively. By observing different types of neighborhoods, we may make an approach to a systematic study of society. S. N. Pherwani, *Sociological Review*, July, 1925, pp. 169-173.

*Prohibition and Prosperity.* The prosperity resulting from prohibition is at least indicated by increase in purchase of talking machines, autos, radio sets, homes, and industrial insurance; increase in savings accounts; spread of investment by workers in corporation shares. Prohibition is not the only factor, but a contributing one, in these changes. Thomas N. Carver, *North American Review*, Sept.-Nov., 1925, pp. 69-73.

*The Shibboleth of the Frontier.* The frontier has not been an important agency of progress. The basic premise that economic efficiency, physical health and mental ability, moral character and social democracy eventuate from frontier conditions, does not square with the facts nor with sound reasoning. John C. Almack, *Historical Outlook*, May, 1925, pp. 197-202.

*The Teaching of Sociology in the South.* The reason for backwardness in social thinking in the South is barrenness of social science teaching in Southern colleges. Progress may be stimulated by social organization and legislation if there are leaders who know society and its principles. These must come from schools where social science is taught. T. J. Woolfer, Jr., *Social Forces*, Sept., 1925, pp. 71-72.

*This Nordic Nonsense.* When nordics have apparently been proven superior to other races, it is usually through misinterpretation of data. Among nordics we find imbeciles, weaklings, and emotionally unstable strains, as well as sound stock. The same is true of other races. Biological science has not shown that intermixture of distinct types is detrimental. The opinion that it has is merely a transfer of our evaluation of stocks of animals. Franz Boas, *Forum*, Oct., 1925, pp. 502-511.

*Towards a Philosophy of Labor.* With the industrial revolution a law was laid upon us by the economic order. It is that we keep healthy while pursuing mass production. In order to do this we must spread out. Piling of human dwellings on each other is not a necessary consequence of mass production. J. W. Scott, *Hibbert Journal*, July, 1925, pp. 668-678.

*Religion As An Adventure.* Christianity is a costly adventure in personal character and social life. The adventure of spiritual living is indispensable to man's real life. The tragedy of organized religion is that it must often face not only natural enemies in skepticism, but artificial enemies in the petrified expressions of religion itself. Harry Emerson Fosdick, *Harper's*, Oct., 1925, pp. 555-558.

*Parents Who Haven't Grown Up.* That we have parents who haven't grown up is one of the recent discoveries of psychology and sociology. Adulthood means discipline, self-control, judgment, responsibility, justice. These are irksome. In his wishes, passions, and moods, the adult may often behave much as a child. This leads to personal and family disorganization. Ernest R. Groves, *Harper's*, Oct., 1925, pp. 571-579.

*Modern Marriage and Monogamy.* If we want true monogamy we must attach a selective value to continence and provide social conditions under which it can be practiced. Once it is understood that racial improvement is dependent on sex control, value will be given in selection for marriage to the self-controlled. Early marriages are essential if social evils are to be reduced. Sybil Neville-Rolfe, *Eugenics Review*, July, 1925, pp. 88-97.

*Community Relationships.* Towns function as communities because there is a homogeneous population or large groups with a common background. National and state organizations which seek to function in any community must relate their programs and organization to the habits and inner relationships of the community so that the organization's activity carries the stamp of originality in the community. J. B. Gwin, *Social Forces*, Sept., 1925, pp. 104-108.

*The Concept of Progress: III, The Scientific Phase.* The concept of social progress comes to be a generalized viewpoint subject to the categories of quantitative measurement of relationships. Universality of acceptance or belief is in itself no guarantee of verifiability or objective functionality. The theory of progress cannot easily detach itself from the effect of individual desires and their rationalizations in logic. L. L. Bernard, *Social Forces*, Sept., 1925, pp. 36-43.

*The Institute for Comparative Research in Human Culture.* The Institute was formally opened in September, 1924, at Oslo, Norway. It is not a university, but an institution where original research is carried



on without lectures or examinations. Subjects usually separated in a university are treated collectively. Editorial, *Sociological Review*, July, 1925, p. 229.

*Research on the Diagnosis of Pre-Delinquent Tendencies.* Early mental test studies of offenders led to over-estimates of the proportion who were feeble-minded. Since then, several tests have been devised which indicate that we shall soon be able to identify pre-delinquents, with considerable degree of certainty, years in advance of the appearance of character defects. Lewis M. Terman, *Journal of Delinquency*, July, 1925, pp. 124-130.

*The Concept "Social": A Critical Note.* If social be equivalent to collective, it does not distinguish between the organic and super-organic factors in human behavior. It involves an analogy between herds, flocks, etc., and human aggregations, which is fallacious. If social be equivalent to cultural, the distinction between individual and collective is lost, for cultural behavior may be either. Leslie A. White, *Social Forces*, Sept., 1925, pp. 72-74.

*Social Welfare in Country Life.* Recent studies of poor-law administration reveal such conditions as: boarding out of "paupers" with citizens in worse financial, physical, mental and moral condition than themselves; severe neglect of the indigent, infirm and aged, cripples, epileptics, and those physically and mentally ill; dependents are even known to die without proper relief rather than submit to such "degradation." A. E. Howell, *Rural America*, Oct., 1925, pp. 5-10.

*Law Making and Law Enforcement.* Conscience and public opinion enforce the laws; the police suppress the exceptions. It is only by accepting the principle of official trusteeship that the world, or any part of it, can be made safe for democracy. Legislation is the process of forming public opinion and providing rules for its orderly enforcement in cases where older usages are inadequate to deal with new conditions. Arthur T. Hadley, *Harper's*, Nov., 1925, pp. 641-648.

*How Civilizations Die.* The difficulty of prophesying a social disease arises from the fact that when a society is attacked it generates antitoxins which often not only cure the disease but confer immunity against it for a long period. This is almost always the case in revolutions, and we may confidently expect a wholesome "reaction" in Russia. For the remainder of this century, no country will be so safe against revolution as Russia. Dean Inge, (Quoted from London Spectator of May 10, 1925) *Living Age*, Oct. 17, 1925, pp. 137-139.

## International Notes

A SPEAKER FROM INDIA, addressing a group at the Williamstown Institute of Politics, made a remark of interracial import when he said (as reported): "When I point a revolver at your head and take your goods, I am a criminal; and on the other hand, when you plant yourself solidly on other people with the aid of guns, we speak of it as carrying civilization to the backward state."

SOCIOLOGICAL WRITERS can promote the movement toward international good-feeling and co-operation by responding to the following remark from Prof. Walther's article in the present number of this Journal: "... foreign sociological literature, which was cut off from Germany for almost ten years, and from lack of money is still in part cut off, is beginning to become again accessible. Foreign authors can help here by sending their books to German periodicals for review."

A MINISTER OF EDUCATION in Japan has defended his emphasis on military training on the ground partly because the different nations were acting in a threatening way and even the United States, which is noted for its peace-loving habits, is spending larger sums on military and naval equipment than any other nation. Unfortunately, the Japanese minister's statement is being quoted in this country in support of pleas for still larger military and naval expenditures. These in turn will cause Japan to add more military training. But where is the end of this absurd development? Is mankind to be the victim of its own fears? Are there no leaders of international judgment and courage?

THE REPORT OF THE NATIONAL CHRISTIAN COUNCIL OF CHINA is an interesting document because of the mental and social attitudes revealed. One conclusion of the Chinese Christians is especially significant: "A Christian does not defend his country, right or wrong, but he always stands for the right even if this position will align him against his own country on any particular occasion." The Council protests against Chinese inheritance from American Christians. There is objection to the "ecclesiastical baggage" received from the West, and particularly to the fact that there are more than one hundred separate Christian organizations which are by no means all working harmoniously together.

THE IMMEDIATE RESULTS of the Locarno Conference, while they are to be viewed cautiously, augur well. Even if the new treaties prove to be but "scraps of paper," it is nevertheless significant that France and Germany have publicly agreed not to go to war against one another, and to have this agreement supported by other Western European

powers. Although the war psychology of hate is still strong, there is a higher viewpoint gaining ground in both France and Germany, born out of mutual exhaustion. If nations can learn, step by step, to trust each other, no matter how short these steps are, the situation is immeasurably better, than to have the nations egging each other on to greater and greater military and naval burdens.

PROF. G. W. SARVIS of the University of Nanking, who has spent considerable time during the past year travelling in China as a member of the Commission on Social Research, writes: "The old family system which has provided the means of maintaining law and order, morals and philanthropy, still prevails, and even the worker in the mills goes back to his old home in times of stress; but it is breaking down, and it will not be long until the problems that have emerged in western countries will emerge here. As for the development of China as a great industrial country, which will rival Europe and America, such a possibility is too remote to command serious attention. China is and will continue essentially rural, although, as is the case elsewhere, cities will be the ganglia from which originate energy, ideas, change. It is not in the direction of economic oppression and exploitation that we look for the evils of the factory system, but in the loosening of social bonds, the breaking down of standards, the spreading of disease, the destruction of health from overcrowding and poor sanitation. And it is in the depths of ignorance and poverty now existing and in the opportunity for exploitation this offers to the smaller manufacturers who are working in a standardized system that the dangers are to be found—dangers which seem to be largely unavoidable and which are intensely discouraging to those who hope that the evils of industrialism may be avoided here."

## Social Fiction Notes

THE LOST GOSPEL. By ARTHUR TRAIN. Scribner's, New York, 1925, pp. vii+77.

"'The trouble with Christianity,' said Ismail Bey, 'is that it is utterly impractical.'

"'The trouble with Christianity,' said Count Poldolski, 'is that we do not really know what Christ taught.'

"'The trouble with Christianity,' said Rhoda Calthrop, 'is that is has never been tried.'"

With this alluring introduction does Mr. Train begin his finely written short story on the theme of the possibility of the existence of a lost or fifth Gospel, a Gospel in which Christ may have been revealed as a clarifier of some of the doctrines over which there is discord and contention today. This theme was suggested to Mr. Train by Mr. Maxwell Perkins, who conceived that for fictional purposes a gospel contemporary with Christ might contain teachings so revolutionary or at least so antagonistic to our present economic and social theories that its finders would choose to destroy it rather than to plunge civilization into chaos. The author relates the difficulties attendant upon the working-out of such a theme, and that he has so well carried out the task serves to reflect upon himself merited recognition. Perhaps, the greatest danger of the performance lies in the fact that an author less skilled and less tactful would have sought to impose his own ideas of what a fifth Gospel ought to have contained. But Mr. Train avoids this adroitly.

By the use of subtle suggestion, it is inferred, in a letter purported to have been written to the late Kaiser by one of his councilors who has by chance found the Gospel, that the doctrines are of such a nature that "they might cause a natural confusion and misunderstanding as to our biological view." The biological view of war held by the Kaiser and his advisors is thus made to contrast itself with what may have been held by Christ. The writer of the letter intimates that the Gospel itself therefore were better destroyed in the higher interests of the state.

There is little doubt of the fascination of such a theme to the writer of fiction. But how much more fascination there ought to lie in such a theme for the practical purposes of every day right living. It is time perhaps that we looked into this business of Christ's teachings, if for no other reason than to compare them with what is offered at present in the name of Christianity. Mr. Train in his postscript, which is as fundamental to the volume as is the short story itself, suggests some pertinent questions, such as, "Did Christ forbid war, or did He teach that

war was inevitable and natural? Did He teach the sanctity of private property or did He teach socialism? Did He make any pretense of attempting to lay down any precepts for the conduct of business or politics?" These are important because of the vast numbers who are striving to follow reverently in His footsteps and to live according to His precepts. Here is a genuinely thought-provoking short story.

M. J. V.

#### SOCIAL DRAMA NOTES

William Lyon Phelps's superb *As I Like It* columns in Scribner's for December reports the establishment of a genuine Repertory Theatre in Boston, the first of its kind in America. The Honorable J. Weston Allen in writing to Professor Phelps said, "The theatre is now being plastered and finished and will open in the late fall. It has been held tax-exempt by the Commonwealth and is the first theatre in this country which has received recognition as having a place in the educational field and equally entitled with the Art Museum and the Library to exemption from taxation. Incorporated as an educational institution under the charitable corporations act, without stockholders and conducted by trustees like the Art Museum, every dollar of net income is available to increase the endowed fund and promote the interests of the drama." The importance of the drama as an educational force and the sociological significance of it in the field social control, especially, ought to be considerably enhanced by the establishment of such theatres throughout the country. We have been much stirred up by the evil that bad drama can create but too little concerned with the constructive results which may emanate from good drama.

M. J. V.



## Social Work Notes

The Association of Schools of Professional Social Work held its annual meeting December 30th and 31st, at the New York School of Social Work. Discussion of training problems in the fields of case work and community work occurred. In view of the diversity of methods now used in social work training and the need for increasing the influence of the training schools in the general field of social service, the training school conferences are of importance not only to administrators and teachers in the schools, but to social workers generally. Standards of professional education were also considered—a highly debatable subject owing to the experimental character of much of the work in this field.

In a brief article on training for social service Dr. Rene Sand says, in effect, (*Le Service Social*, monthly organ of L'Ecole Centrale de Service Social, Brussels, August-September, 1925, pp. 159-162): "The systematic organization of the training faculties has caused a revolution in the domain of social service parallel to that which Miss Nightingale created fifty years ago through the first modern schools of nursing. Just as the nursing profession has transformed the practice of medicine, so social service permits the replacement of empirical charity by scientifically organized rehabilitation; this assures to its undertakings their fullest development." Dr. Sand gives a list of training schools classified by nationality: Germany, 25; United States, 22; Great Britain, 10; Belgium, 8; France, 6; Holland, 4; Switzerland, 4; Sweden, 3; Canada, 2; Finland, 2; and one each in South Africa, Italy, Chili, and Czecho-Slovakia.

Case workers have not yet devised methods by which systematic use may be made of religious forces in the reconstruction of personality. True, the social service activities of the church have been frequently called into play, but what has been done to call into play the universal personal religious attitudes of which the church is an external expression? An analysis of the social aspects of the processes of confession, conversion, confirmation, and so on, will undoubtedly reveal forces which may be used to advantage by social workers.

This year's program of the American Sociological Society is of peculiar interest to social workers. Attention is focused on "The City." Such practical problems are considered as those presented by racial forces, regional planning, gangs, urban types of personality, and the

process of segregation. The growing interest in research in communal life undoubtedly presages the discovery of natural laws underlying its phenomena and eventually the reformulation of programs of community re-organization.

The earlier social reformers sought to rouse the will of the community to deal with its social problems. So well did they succeed that there is now literally a plethora of agencies at work, and no community of any size tolerates the barbarous conditions against which Lord Shaftesbury, Octavia Hill, and Robert Owen, for example, struggled less than a century ago. The problem now is rather the invention of methods by which the common will-to-betterment can effect its purposes. This explains in large measure the present relative scarcity of social reformers, with the rapid development of social work as a profession, and the increasing importance of formal education and training of workers with the emphasis falling upon the "executive aspects" of social work.

Much of present day social work seeks the reconstruction of the family, the neighborhood, or other institutions. In some cases the goal is the re-establishment of traditional relationship. The question may be properly raised: Have not many traditional relationships disappeared as the result of natural causes? Can we sweep back the tides of change which have undermined these social structures? Is not the problem rather that of creating new and more efficient forms of organization? So long as the function be performed, is not the structure a matter of secondary importance? Much further study is indicated if social work is to assure itself that it has set itself tasks which are not futile in the nature of things.

## Scholarship Society Notes

Having scholarship for its challenging aim, the national sociology honor society, Alpha Kappa Delta, has been steadily growing, until now there are eleven universities with chapters. The list, alphabetically arranged, is as follows:

Cornell University	University of Kansas
Denver University	University of Oregon
Hamline University	University of Southern California
Miami University	University of Washington
Northwestern University	University of Wisconsin
Stanford University	

The society is non-secret and aims to encourage scholarship among sociology students. Elections to membership in a chapter are practically on the same basis as elections to Phi Beta Kappa, but are of course limited to students of sociology. In most chapters the meetings are held monthly, at which time papers are read or reports are made on some study or research that has been conducted. A stimulating hour of discussion follows.

At the initial meeting of the University of Southern California Chapter for this year, held at the home of Dr. and Mrs. Erle F. Young, the paper of the evening was presented by Miss Christine Lofstedt (candidate for the doctor's degree in sociology) on "Social Values among the Lapps." Discussion was led by the president of the chapter, Dr. Clarence Marsh Case. At the November meeting Mr. Odd Halseth presented a paper on "Native Arts of the American Indians."

Information concerning the method of applying for a charter may be secured by addressing Professor C. G. Dittmer, University of Wisconsin, who is secretary-treasurer of the national society.



# JOURNAL OF APPLIED SOCIOLOGY

## ARTICLES IN FORTHCOMING ISSUES

(March-April, 1926, and later)

Pan-American Problems	R. B. VON KLEINSMID
The Social World of the Boys' Gang	F. M. THRAHER
Methods of Interpreting Social Processes	M. C. ELMER
The Prophet as a Leader	SAMUEL KINCHELOS
Can Sociology Serve Business?	HERBERT N. SHENTON
What is Human Ecology?	R. D. MCKENNEY
Methods of Teaching Sociology	FRANK WILSON BLACKMAR
Map-Making in Social Research	EARL FREE YOUNG
Cultural Shortages	DAVID SNEEDEN
Methods of Teaching Sociology I	VIVIAN PALMER
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